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METHODISM

AND THE

TEMPERANCE REFORMATION.

BY

REV. HENRY WHEELER.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."—JESUS.

"Put them in mind . . . to be ready to every good work."—PAUL.

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To my Wife,

MARY SPARKES WHEELER,

MY CO-LABORER

IN EVERY GOOD WORK,

THESE PAGES ARE

Affectionately Inscribed.

PREFACE.

THE cause of temperance is very closely identified with the history of the Methodist Episcopal Church. Total abstinence from intoxicating drinks has not only had favorable recognition among us from the foundation of our Church, but very persistent and earnest work has been done by our ministry and membership.

It is generally known that one rule of our Church forbids "drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity," but few know the changes through which that rule has passed, or the long and persistent battles by which it has been placed in the Discipline in its original form.

An account of these matters is scattered through a wide range of Methodist literature, not easily accessible. We have brought them together and present them in a connected line, and now offer them to our ministry and member-

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ship in a condensed form, that the facts may be used to help on the great battle against intemperance. To my co-workers in the ministry, and in the temperance reform, and to the friends of temperance everywhere, this little work is respectfully submitted, with hope that it may be of interest and service.

In regard to the work itself we adopt the words of an old writer: "If I have done well, and as is fitting the story, it is that which I desired; but if slenderly and meanly, it is that which I could attain unto; and here shall be an end."

THE AUTHOR.

COLUMBIA, PENN., 1882.

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METHODISM

AND THE

TEMPERANCE REFORMATION.

Chapter I.

JOHN WESLEY AND TEMPERANCE.

THE history of great moral reforms is of more importance to mankind than the history of war, and shows the progress of the people more clearly than changes in civil government, or the rise and fall of dynasties. The moral and spiritual forces underlying society silently work great changes in the thought and condition of the masses, and show themselves in great social movements which tend to a higher plane of civilization. These forces are the most important factors in a nation's life, and demand the attention of the thoughtful of every age. They mold and fashion the generations. Every generation is in some measure the outgrowth of forces that were silently working in the generation preceding. If the force does not exist the people must sink into moral decay; where it does exist it will show itself in the efforts

of the masses to lift themselves up to a purer and better life.

The social and moral condition of the English-speaking people of the world to-day is in no small degree the outgrowth of the revival of religion under the Wesleys and their coadjutors. That form of piety and method of labor; that earnest presentation of practical and experimental religion; that severely strict, yet broadly liberal, Christian doctrine, and that soul-stirring Christian psalmody which characterized the Methodist movement, have made a deep impression, and wield a mighty influence at this time, wherever the English language is spoken. No history of the times can be complete that does not recognize it. Macaulay expresses contempt for some authors who have written "books called Histories of England under George II, in which the rise of Methodism is not mentioned," and says that in a hundred years "such a breed of authors will be extinct." (Essay on "History.")

A true and extensive revival of religion like that of the eighteenth century must have its influence upon every phase of life and every interest of the people. It is a lifting up of the whole social fabric. There is a great quickening of thought and of conscience; a keener sense of degradation, and a corresponding intensity of desire to escape from it. Thus it gives rise to many forms of religious labor for the amelioration of misery, and for the elevation of the masses that may not be directly connected with the chief

instruments of the revival itself. It is a notable fact that nearly all the societies for the diffusion of religious knowledge, and the evangelization of the world, that are now in full tide of prosperity and activity have come directly or indirectly from that great revival in which Methodism bore so conspicuous a part. We may also trace the influence of Methodism in the great temperance reform which for a century past has agitated the hearts and minds of the pious and philanthropic.

John Wesley and his co-workers mingled much with the lower classes of society, and saw the degradation and misery that grew out of intemperance. Drunkenness was the prevailing vice of England. Both men and women, high and low, rich and poor, were largely addicted to the use of alcohol. Contemporary history shows that intemperance and the vices that grow out of it were fearfully prevalent in that day. Wesley knew that the Gospel was the best lever with which to lift the intemperate up. It is probable that no Gospel minister ever had more of this class in his audiences or saw more of them saved under his ministry. In reference to this, he bears the following testimony:

"But here let me guard against one mistake. It passes for an indisputable maxim, 'Never attempt to reprove a man when he is intoxicated with drink.' Reproof, it is said, is then thrown away and can have no good effect. I dare not say so. I have seen not a few clear instances of the contrary. Take one: Many

years ago, passing by a man in Moorfields, who was so drunk he could hardly stand, I put a paper into his hand. He looked at it, and said, 'A word—a word to a drunkard—that is me—sir, sir, I am wrong—I know I am wrong—pray let me talk a little with you.' He held me by the hand a full half hour, and I believe he got drunk no more.

"I beseech you, brethren, by the mercies of God, do not despise poor drunkards! Have compassion on them! Be instant with them in season and out of season! Let not shame, or fear of men, prevent your pulling these brands out of the burning; many of them are self-condemned. 'Nor do they not discern the evil plight that they are in;' but they despair; they have no hope of escaping out of it; and they sink into it still deeper, because none else has any hope for them! 'Sinners of every other sort,' said a venerable old clergyman, 'have I frequently known converted to God. But an habitual drunkard have I never known converted.' But I have known five hundred, perhaps five thousand; Ho! art thou one who readest these words? Then hear thou the words of the Lord! I have a message from God unto thee, O sinner! Thus saith the Lord, Cast not away thy hope. I have not forgotten thee. He that tells thee, 'There is no help,' is a liar from the beginning! Look up! Behold the Lamb of God, who taketh away the sin of the world! This day is salvation come to thy soul; only see that thou despise not him that speaketh! Just now he saith unto thee,

'Son, be of good cheer! Thy sins are forgiven thee!'" (Wesley's Works, Vol. II, p. 92.)

This is a remarkable testimony: "Perhaps five thousand" habitual drunkards had been rescued by one faithful minister from lives of intemperance, brands plucked from the burning and quenched and cleansed in the blood of Jesus Christ. "Is any thing too hard for the Lord?" This ought to be a word of warning and encouragement to every minister of the Gospel. We have a Savior adapted to all human conditions, one who is "mighty to save." John Wesley, in a singular manner, adapted his discourse to his audience, and gave a word in season to every class of people whom he discovered in his congregations.

Under date of October 2, 1741, he says, "I preached at Cardiff, in the Shire Hall, a large and convenient place, on 'God hath given unto us eternal life, and this life is in his Son.' There having been a feast in the town that day, I believed it needful to add a few words upon intemperance; and while I was saying, 'As for you, drunkards, you have no part in this life, you abide in death, you choose death and hell,' a man cried out vehemently, 'I am one, and thither I am going.' But I trust God at that hour began to show him and others a more excellent way." (Wesley's Works, Vol. III, p. 230.)

This eminent servant of Jesus Christ went to the *lost* sheep of the house of Israel; to the poor, forsaken, and despised; to the low and vicious, and was never deterred from offering salvation, full and free,

to the most abandoned of mankind, whom he found at fairs, feasts, and markets, and other places where the intemperate and criminal classes congregate. Many quotations like the following could be made from his journals: "It being the fair day, many were tolerably drunk. When I began to preach they made a little disturbance for a while, but the bulk of the audience were deeply attentive." (Ibid. III, 483.) "In the inn where I lodged the next night was a company of men exceeding drunk. Nature suggested, 'Why should you speak to them? It will be at best labor lost, for you may be well assured none of them will mind one word you say.' However, we spoke a few words to them. One of them immediately rose up, and said, it was all true, followed us as well as he could into our room, and appeared deeply convinced, and strongly desirous to serve a better master." (Ibid. III, p. 322.) Mr. Wesley lost no opportunity of speaking for God and warning men to flee the wrath to come. Innkeepers and their customers, drunk or sober, polite or profane, all alike shared in his interest. "Calling at a little inn on the moors, I spoke a few words to an old man there, as my wife did to the woman of the house. They both appeared to be deeply affected. Perhaps providence sent us to this house for the sake of these two poor souls." (Ibid. IV, p. 381.)

He records what he calls "a remarkable incident" of the conversion of two drunkards: "An eminent drunkard of Congleton used to divert himself, when-

ever there was preaching there, by standing over against the house, cursing and swearing at the preacher. One evening he had a fancy to step in and hear what the man had to say. He did so; but it made him so uneasy that he could not sleep all night. In the morning he was more uneasy still; he walked in the fields, but all in vain, till it came in his mind to go to one of his merry companions, who was always ready to abuse the Methodists. He told him how he was, and asked what he should do. 'Do!' said Samuel, 'go and join the society. I will, for I was never so uneasy in my life.' They did so without delay. But presently David cried out, 'I am sorry I joined, for I shall get drunk again, and they will turn me out.' However, he stood firm for four days; on the fifth he was persuaded by his old companions to 'take one pint,' and then another, and another, till one of them said, 'See, here is a Methodist drunk!' David started up, and knocked him over, chair and all. He then drove the rest out of the house, caught up the landlady, carried her out, threw her into the kennel, went back to the house, broke down the door, threw it into the street, and then ran into the fields, tore his hair, and rolled up and down on the ground. In a day or two was a love-feast; he stole in, getting behind, that none might see him. While Mr. Furze was at prayer he was seized with a dreadful agony, both of body and mind. This caused many to wrestle with God for him. In a while he sprang up on his feet, stretched out his hands, and cried aloud, 'All my

sins are forgiven.' At the same instant, one on the other side of the room cried out, 'Jesus is mine! And he has taken away all my sins.' This was Samuel H. David burst through the people, caught him in his arms, and said, 'Come, let us sing the Virgin Mary's song; I never could sing it before: My soul doth magnify the Lord, and my spirit doth rejoice in God my Savior.' And their following behavior plainly showed the reality of their profession." (Ibid. Vol. IV, p. 153.)

MR. WESLEY'S RULES AGAINST INTEMPERANCE.

When the preaching of the Wesleys began to bring forth fruit, it became necessary to organize societies to preserve their converts and thus hold in permanent form what had been gained by their diligent and self-denying labors. These began to be formed in the latter part of 1739. They continued to increase in numbers, influence, and importance. Mr. John Wesley excelled all his coadjutors in organizing and preserving the souls won to Christ by the preaching of those earnest men who were the first promoters of Methodism. It became necessary, in order to secure purity, efficiency, and uniformity, to adopt some rules that should be applicable to all the societies, and by which members should be admitted and governed. With this in view the *General Rules* of the united societies of Methodists were formulated by John and Charles Wesley, May 1, 1743. These rules have been in practical operation for nearly a

century and a half, and are regarded by the impartial as among the purest and wisest ever adopted for the regulation of human conduct. Their purity, wisdom, and permanence are accounted for in the fact that they are drawn from the divine Word. The principles contained in them, "we are taught of God to observe, even in his written Word, the only rule, and the sufficient rule, both of our faith and practice." We wish to quote, in this connection, only the rule against intemperance. Those who united with Mr. Wesley's societies were expected to "evidence their desire of salvation, First, by doing no harm, by avoiding evil of every kind, especially that which is most generally practiced; such as, "Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity."

This was a bold and radical position to take; it would be so considered now, after a century of advocacy of the temperance idea, much more was it so then. This, so far as is known, was the first rule of the kind ever adopted by any Church organization. It was a number of years before the origin of a temperance society in Scotland, and more than ninety years before the rise of the Father Mathew Societies in Ireland. On this, as on many other great moral questions, the founder of Methodism was in advance of his age. The rule was not in advance of the demands of the time, but its author was beyond the thought of his contemporaries, even the pious and philanthropic.

Early Methodism had its "Band Societies" organized within the more General Society. These "Bands" were similar to the "classes" of the present day, but were designed for more intimate spiritual communion and counsel. On Christmas Day, 1744, Mr. Wesley drew up some additional directions for these societies. The second direction was, "To taste no spirituous liquor, *no dram* of any kind, unless prescribed by a physician." A dram in these days means as much spirituous liquor as is drunk at once, but in 1743 it meant a small quantity of sugared and colored spirits. The name was given in this way: When through their being the great source of drunkenness spirituous liquors became somewhat unfashionable, and an attempt was made by heavy taxation to restrain their use, druggists, to evade the law, began to distill spirits of various kinds; and to their stores persons resorted for a dram or two—a dram, or drachm, being an apothecary's measure for the spirituous liquors which he sold.

When a new helper was received, among other questions asked, was the following: "Do you take no drams?" No religious teacher, no founder of any religious denomination ever guarded the pulpit more zealously than Mr. Wesley. He was exceedingly liberal as to matters of opinion in regard to those who sought admission into his societies, but guarded his pulpits with jealous care against all who were impure in doctrine or life. No dram-drinking preacher could find a place as a helper in the Methodist ministry.

When these questions were propounded to the candidate they were sometimes explained, and I am glad that one of the early fathers has given us Mr. Wesley's explanation of the question in regard to "drams," which throws light also upon the meaning of the general rule. "What is here said about *spirituous liquors* I have heard Mr. Wesley explain at the last conference before his death. When asking the preachers who were going to be received into full connection, 'Do you drink any drams?' he said: 'I mean spirits alone, or mixed with water. Here it will be needful to take great care. Dr. Fothergill himself said he made many drunkards, having advised persons in certain complaints to drink a little spirit and water. But what they used at first as a medicine, they continued to use from contracted taste and habit.'" (J. Crowther, Portraiture of Methodism, p. 215.)

This was not designed alone for the candidate, but for all who were in connection with Mr. Wesley. It must have been among the very last expositions of Methodist usage given by our venerable founder. It precludes the idea that spirituous liquors in a diluted form can be used without a violation of Methodist law. Thus Methodism was guarded at every point against intemperance, the insidious foe of God and man. The General Rules, applicable to the entire membership, insisted upon total abstinence, "unless in cases of extreme necessity." In the more select circles, that met for the most intimate spiritual communion, the members were forbidden to "taste spirituous

liquors of any kind, unless prescribed by a physician," and his helpers must abstain from spirituous liquors, and such liquors, "mixed with water," and great care must be exercised, even in taking them medicinally, lest they should continue in their use from "contracted taste and habit."

The discipline of the Methodist societies was maintained by Mr. Wesley, and the rules above quoted were strictly enforced. We infer from Mr. Wesley's Journal that the "rules" of society were read to many of the important societies before their publication. Under date of Newcastle, March 6, 1743, he says, "I read over in the society the rules which all our members are to observe, and desired every one seriously to consider whether he was willing to conform thereto or no. That this would shake many of them I knew well; and, therefore, on Monday, 7th, I began visiting the classes again, lest 'that which is lame should be turned out of the way.'" This was nearly two months before the date of the General Rules, as they stand in Wesley's Works. They are dated May 1, 1743, but from December 30, 1742, to the succeeding March, sixty-four had been expelled from the society in Newcastle—seventeen of them for drunkenness, and two for retailing spirituous liquors. (Wesley's Works, Vol. III, p. 282.)

MR. WESLEY'S WRITINGS AGAINST INTEMPERANCE.

Few men wielded a more trenchant or forceful pen. His soul was set on fire with a righteous indig-

nation against those who for any unrighteous cause could tamper with the bodies and souls of men. He was ever ready to help the repentant sinner and point him to the fountain of cleansing, but for him who made traffic of the spiritual interests of men he had no pity, and he did not fail to present to such the most cutting, withering truths. Some of his severest denunciations are uttered against those who are engaged in making and selling intoxicating drink. In 1745, within a few years after he organized his societies, he wrote,

"A WORD TO A DRUNKARD."

"Are you a man? God made you a man, but you make yourself a beast. Wherein does a man differ from a beast? Is it not chiefly reason and understanding? But you throw away what reason you have. You strip yourself of your understanding. You do all you can to make yourself a mere beast—not a fool, not a madman, only, but a swine, a poor filthy swine. Go and wallow with them in the mire! Go, drink on, till thy nakedness be uncovered, and shameful spewing be on thy glory!

"O, how honorable is a beast of God's own making compared to one who makes himself a beast! But that is not all, you make yourself a devil. You stir up all the devilish tempers that are in you, and gain others, which, perhaps, were not in you—at least you heighten and increase them. You cause the fire of anger, or malice, or lust, to burn seven times

hotter than before. At the same time you grieve the Spirit of God, till you drive him quite away from you, and whatever spark of good remained in your soul you drown and quench at once.

"So you are now just fit for every work of the devil—having cast off all that is good or virtuous, and filled your heart with every thing that is bad, that is earthly, sensual, devilish. You have forced the Spirit of God to depart from you—for you would take none of his reproof—and you have given yourself up into the hands of the devil to be led blindfold by him at his will.

"Now, what should hinder the same thing from befalling you which befell him who was asked, which was the greatest sin, adultery, drunkenness, or murder, and which of the three he had rather commit. He said drunkenness was the least. Soon after he got drunk; he then met with another man's wife, and ravished her. The husband coming to help her, he murdered him. So drunkenness, adultery, and murder went together.

"I have heard a story of a poor wild Indian, far wiser than either him or you. The English gave him a cask of strong liquor. The next morning he called his friends together, and setting it in the midst of them said, 'These white men have given us poison. This man' (calling him by name) 'was a wise man, and would hurt none but his enemies; but as soon as he had drunk of this he was mad, and would have killed his own brother. We will not be poisoned.'

He then broke the cask and poured the liquor upon the sand.

"On what motive do you thus poison yourself? Only for the pleasure of doing it? What! will you make yourself a beast; or, rather, a devil? Will you run the hazard of committing all manner of villainies; and this only for the poor pleasure of a few moments, while the poison is running down your throat? O never call yourself a Christian! Never call yourself a man! You are sunk beneath the greater part of the beasts that perish.

"Do you not rather drink for the sake of company? Do you not do it to oblige your friends? 'For company,' do you say? How is this? Will you take a dose of ratsbane for company? If twenty men were to do so before you, would you not desire to be excused? How much more may you desire to be excused from going to hell for company? But 'to oblige your friends;' what manner of friends are they who would be obliged by your destroying yourself? Who would suffer, nay, entice you so to do? They are villains. They are your worst enemies. They are just such friends as a man that would smile in your face, and stab you to the heart.

"O do not aim at any excuse! Say not, as many do, 'I am no one's enemy but my own.' If it were so what a poor saying is this, 'I give none but my own soul to the devil.' Alas! Is not this too much? Why shouldst thou give him thy own soul? Do it not. Rather give it to God.

"But it is not so. You are an enemy to your king, whom you rob hereby of a useful subject. You are an enemy to your country, which you defraud of the service you might do, either as a man or as a Christian. You are an enemy to every man that sees you in your sin; for your example may move him to do the same. A drunkard is a public enemy. I should not wonder at all, if you were (like Cain of old) afraid that 'every man who meeteth you should slay you.'

"Above all, you are an enemy to God, the great God of heaven and earth; to him who surrounds you on every side, and can just now send you quick into hell. Him you are continually affronting to his face. You are setting him at open defiance. O do not provoke him thus any more! Fear the great God!

"You are an enemy to Christ, to the Lord that bought you. You fly in the face of his authority. You set at naught both his sovereign power and tender love. You crucify him afresh; and when you call him your Savior, what is it less than to 'betray him with a kiss?'

"O repent! See and feel what a wretch you are. Pray to God to convince you in your inmost soul. How often you have crucified the Son of God afresh, and put him to an open shame! Pray that you may know yourself, inwardly and outwardly, all sin, all guilt, all helplessness. Then cry out, 'Thou Son of David, have mercy upon me!' Thou Lamb of God, take away my sins! Grant me thy peace. Justify

the ungodly. O bring me to the blood of sprinkling, that I may go and sin no more, that I may love much, having had so much forgiven!" (Works, Vol. vi, 356.)

This was written over one hundred and thirty-five years ago (1745); but there is not a thought expressed in it that is not applicable to the present time. The same appetites exist now, and the same degrading results follow their indulgence. The same excuses are still offered by those who drink, and thus they try to palliate their sin. The same arguments are applicable to refute them. Temperance workers of to-day must not forget to offer the same remedy for the evil, salvation by the blood of Jesus Christ our Lord. "O bring me to the blood of sprinkling, that I may go and sin no more, that I may love much, having had so much forgiven!"

In his "Further Appeal to Men of Reason and Religion," he shows how prevalent the sin of drunkenness was in his day, and gives a trumpet blast of warning against it. He quotes as follows, "'They have erred through wine,' saith the prophet Isaiah, 'and through strong drink are out of the way.' 'Woe to the drunkards of Ephraim, them that are overcome with wine.' 'The drunkards of Ephraim shall be trodden under foot.' 'Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.' 'Woe unto them that rise up early, that they may follow strong drink; that continue until night, till wine inflame them.'"

He then proceeds, "Were there 'drunkards in Ephraim, mighty to drink wine, men of strength to mingle strong drink?' And are there not in England? Are they not the growth of every county, city, and town therein? These do not, indeed, or not often, 'rise up early, that they may follow strong drink,' and so, 'continue till night, till wine inflame them.' They have found a readier way; namely, to begin at night, and continue following their wine or strong drink until morning. And what numbers are there of these throughout the land! Lost to reason and humanity, as well as to religion; so that no wonder 'they regard not the works of the Lord, neither consider the operation of his hands.'

"Nor, indeed, have our drunkards need to continue from morning 'to night till wine inflame them;' seeing they have found a far more compendious method of casting aside all sense and reason, and disencumbering themselves of all remains either of conscience or understanding. So that whatever work of darkness is speedily to be done, and that without any danger of being interrupted, either by fear, compassion, or remorse, they may be in a few moments, by one draught, as effectually qualified for it, as if they could swallow a legion of devils. Or (if that be all their concern), they may, at a moderate expense, destroy their own body, as well as soul, and plunge through this liquid fire, into that 'prepared for the devil and his angels.' Friend! Stop. You have the form of a man

still; and perhaps some remains of understanding. O may the merciful God lay hold of that! Unto him all things are possible. Think a little for once. What is it you are doing? Why should you destroy yourself? I could not use the worst enemy I have in the world as you use yourself. Why should you murder yourself inch by inch? Why should you burn yourself alive? O spare your own body at least, if you have no pity for your soul! But have you a soul, then? Do you really believe it? What? a soul that must live forever! O spare thy soul! Do not destroy thy own soul with an everlasting destruction! It was made for God. Do not give it into the hands of that old murderer of men! Thou canst not stupefy it long. When it leaves the body, it will awake and sleep no more. Yet a little while, and it launches out into the great deep, to live and think and feel forever. And what will cheer thy spirit there, if thou hast not a drop of water to cool thy tongue? But the die is not yet cast; now cry to God, and iniquity shall not be thy ruin." (Works, Vol. V., 115.)

In 1760 Mr. Wesley published a volume of sermons, among which was one on, "The use of money." The sermon, as a whole, is one of the most remarkable ever published by this most remarkable man. It contains some of his most strongly expressed sentiments. There are two paragraphs in it that contain some pungent truths in relation to the subject we are discussing. We will here quote his denunciation of the

SIN OF DISTILLING AND SELLING SPIRITUOUS LIQUORS.

"Neither may we gain by hurting our neighbor *in his body*. Therefore, we may not sell any thing which tends to impair health. Such is, eminently, all that liquid fire, commonly called drams, or spirituous liquors. It is true, these may have a place in medicine; they may be of use in some bodily disorders, although there would rarely be occasion for them were it not for the unskillfulness of the practitioner. Therefore, such as prepare and sell them only for this end, may keep their conscience clear. But who are they? Who prepare them only for this end? Do you know ten such distillers in England? Then excuse these. But all who sell them in the common way to any that will buy, are poisoners in general. They murder his majesty's subjects by wholesale, neither does their eye pity or spare. They drive them to hell like sheep; and what is their gain? Is it not the blood of these men? Who then would envy their large estates and sumptuous palaces? A curse is in the midst of them; the curse of God cleaves to the stones, the timber, the furniture of them! The curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell! Blood, blood, is there; the foundation, the floor, the walls, the roof are stained with blood! And canst thou hope, O thou man of blood! though thou art 'clothed in scarlet and fine linen, and farest sumptuously every day;' canst thou hope to deliver down thy *fields of*

blood to the third generation? Not so, for there is a God in heaven; therefore, thy name shall soon be rooted out. Like as those whom thou hast destroyed, body and soul, 'thy memorial shall perish with thee.'"

The language of the above paragraph is very strong and very severe, but not more so than the case demands. The following is in the same sermon:

"This is dear-bought gain. And so is whatever is procured by hurting our neighbor *in his soul;* by ministering, suppose, either directly or indirectly, to his unchastity or intemperance, which certainly none can do who has any fear of God or any real desire of pleasing him. It nearly concerns all those to consider this, who have any thing to do with taverns, victualing houses, opera houses, play houses, or any other places of public, fashionable diversion. If these profit the souls of men, you are clear; your employment is good, and your gain innocent; but if they are either sinful in themselves, or natural inlets to sin of various kinds, then, it is to be feared, you have a sad account to make. O, beware! lest God say in that day, 'These have perished in their iniquity, but their blood do I require at thy hands.'" (Works, Vol. I, 443.)

In 1773 Mr. Wesley wrote and published his "Thoughts on the present scarcity of provisions." The picture drawn of the want and destitution of the times is exceedingly gloomy; not a sun-tint is thrown upon the canvas. "Thousands of people starving, perishing for want in every part of the nation." No man in the kingdom of Great Britain knew more of

this than Mr. Wesley. He spent much of his life among the poor, and was ever stimulated to unremitting effort for the amelioration of their miseries. His ear was open to every tale of sorrow, and he was an eye-witness to many instances of want and suffering. He says, "The fact I know; I have seen it with my eyes, in every corner of the land. I have known those who could only afford to eat a little coarse food once every other day. I have known one in London, and one that a few years before had all the conveniences of life, picking up from a dunghill stinking sprats, and carrying them home for herself and children. I have known another gathering the bones which the dogs had left in the streets, and making broth of them, to prolong a wretched life. I have heard a third artlessly declare, 'Indeed, I was very faint, and so weak I could hardly walk, until my dog, finding nothing at home, went out and brought in a good sort of bone, which I took out of his mouth and made a pure dinner.' Such is the case at this day of multitudes of people, in a land flowing, as it were, with milk and honey—abounding with all the necessaries, the conveniencies, the superfluities of life.

"But why is food so dear? To come to particulars, Why does bread corn bear so high a price? To set aside partial causes, which, indeed, all put together, are little more than the fly upon the chariot wheel, the grand cause is, because such immense quantities of corn are continually consumed by distilling. Indeed, an eminent distiller near London, hearing this,

warmly replied, 'Nay, my partner and I generally distill but a thousand quarters a week.' Perhaps so. And suppose five-and-twenty distillers, in and near the town, consume each only the same quantity; here are five-and-twenty thousand quarters a week, that is above twelve hundred and fifty thousand a year consumed in and about London. Add the distillers throughout England, and have we not reason to believe that not a thirtieth, or a twentieth part only, but little less than half the wheat produced in the kingdom is every year consumed, not by so harmless a way as throwing it into the sea, but by converting it into deadly poison; poison that naturally destroys, not only the strength and life, but also the morals of our countrymen?

"'However, what is paid (the duty) brings in a large revenue to the king.' Is this an equivalent for the lives of his subjects? Would his majesty sell a hundred thousand of his subjects yearly to Algiers for four hundred thousand pounds? Surely, no! Will he then sell them for that sum to be butchered by their own countrymen? 'But otherwise the swine for the navy can not be fed.' Not unless they are fed with human flesh. Not unless they are fatted with human blood. O, tell it not in Constantinople, that the English raise the royal revenue by selling the flesh and blood of their countrymen!" (Works, Vol. VI, 275.)

The condition of England in 1773 was sad, and the miseries of the people were great enough to excite

commiseration and alarm. Mr. Wesley looked upon them as a minister of Christ and a philanthropist. His whole religious nature was aroused, and he answered the promptings of philanthropy to the utmost limit of his means. He looked upon the condition of the people, and proposed plans for their elevation as a philosopher and a political economist. He was in every respect a patriot, and wished well for his country and countrymen. He knew that drunkenness was the scourge and vice of the nation, and that pandering to the depraved appetite by distilling, vending, and drinking was the great source of his country's woes, degradation, and poverty. We are not acquainted with any writer of the eighteenth century who gave utterance to such pungent truths upon this subject; we doubt if there were one.

Many of the truths quoted above are applicable to the present day and to the United States. There is much destitution and want as the direct result of drunkenness, even in this land of plenty and of cheap food. Drunkenness is now, as then, the great waster of the nation's resources. This is true to so great an extent as but few are aware. More money is spent annually for intoxicating drink in these United States than for all kinds of food consumed by the people. Is it any wonder that tens of thousands of our people are in want? Our immense resources are wasted, worse than wasted, with the most reckless prodigality, and the waste keeps pace with the population. If it continues God will have a fearful reckoning with the na-

tion! Mr. Wesley asked, "What remedy is there for this sore evil,—many thousand poor people are starving? How can the price of wheat and barley be reduced? By prohibiting forever, by making a full end of that bane of health, that destroyer of strength, of life, and of virtue,—distilling. Perhaps this alone might go a great way toward answering the whole design." (Ibid. 277.)

These lines are worthy of being written in letters of light. They show the clear insight which Wesley had of the evil and its remedy. They go back to first principles and strike the evil at its root. The temperance reform is supposed to have had three epochs; temperance, total abstinence, and prohibition. Wesley lived before the first epoch dawned, and yet was a prohibitionist. Was he the first in modern times?

Mr. Wesley regarded with horror the sale of spirituous liquors, and the revenue derived therefrom as the price of blood. "It is amazing that the preparing or selling this poison should be permitted (I will not say in any Christian country, but) in any civilized state. 'O, it brings in a considerable sum of money to government.' True; but is it wise to barter men's lives for money? Surely that gold is bought too dear, if it is the price of blood. Does not the strength of every country consist in the number of its inhabitants? If so, the lessening their number is a loss which no money can compensate. So that it is inexcusable ill-husbandry, to give the lives of useful men for any sum of money whatever." (Ibid. Vol. VI, 576.)

And in a letter to the Hon. W. Pitt, in 1784, quoted in the *Wesleyan Magazine*, 1850, he also affirms the same decided testimony when he says:

"Servants of distillers inform me that their masters do not pay for a fortieth part of what they distill. And this duty last year (if I am rightly informed) amounted only to twenty thousand pounds; but have not the spirits distilled this year cost twenty thousand lives of his majesty's liege subjects? Is not, then, the blood of these men, vilely bartered for the twenty thousand pounds—not to say any thing of the enormous wickedness which has been occasioned thereby, and not to suppose that those poor wretches have any souls? But (to consider money alone) is the king a gainer or an immense loser? To say nothing of many millions of quarters of corn destroyed, which, if exported, would have added more than twenty thousand pounds to the revenue,—be it considered, 'Dead men pay no taxes.' So that by the death of twenty thousand persons yearly (and this computation is far under the mark) the revenue loses far greater than it gains. But I may urge another consideration to you. You are a man. You have not lost human feelings. You do not love to drink human blood. You are a son of Lord Chatham. Nay, if I mistake not, you are a Christian. Dare you, then, sustain a sinking nation? Is the God whom you serve able to deliver you from ten thousand enemies? I believe he is. Nay, and you believe it. O may you fear nothing but displeasing him!"

The question will naturally arise in the mind of the reader, Did Mr. Wesley accomplish any thing appreciable in the suppression of the great evil of drinking? It is a matter of history that the use of intoxicating liquors prevailed to a fearful degree at the time when Wesley commenced his public labors. The drinking of spirituous liquors increased rapidly in England from 1710 to 1742. In the former year the consumption in Great Britain and Ireland was two millions of gallons, while in the latter year it had increased to nearly twenty millions of gallons. London alone used twelve and a half millions of gallons. The country became alarmed, there being about twenty thousand liquor stores in London. Restrictive laws were passed, but the drinking public would not yield. Riots ensued, the jails were broken into, the military were called out, and the law soon became a dead letter. But while the law of the realm was trampled on as a dead letter, John Wesley's rule was a law of life to thousands, and its effect was felt throughout the entire land.

In 1750 the consumption of spirituous liquors had been largely reduced. From 1750 to 1780, the average annual amount used was *three millions* of gallons. This embraced the period of Mr. Wesley's greatest strength and activity. We do not attribute this great reduction to the labors of the Methodists alone. Though contemporary history speaks of the laws of Parliament against the liquor traffic as a dead letter, yet, no doubt, these legislative enactments did some good. But that

the labors of the Methodists contributed much toward the suppression of the evil of intemperance no well-informed mind can doubt.

That the temperance pledge was known to the early Methodists long prior to the organization of modern temperance societies can be shown. Watson, in his life of Wesley, p. 174, says, "Dram drinking and pawn-broking were also sins of exclusion, so that, in fact, Methodist societies were the first temperance societies." The earliest temperance pledge, perhaps, ever met with in the history of the modern Church was found in an old copy of the Methodist Hymn-book, which came into possession of Mr. Garnett, of Warrington, England, and was forwarded by him to the *Methodist Temperance Magazine;* it reads as follows: "June 10, 1761. Lord! this day I would renew my covenant, that through thy divine aid, I purpose and resolve, through thy strength, and would exert all the powers thou hast given me, never to drink strong liquors during my natural life; and take thee, my God, to witness this as solemnly transacted in thy sight and signed [by] my hand, JOHN WATSON."—"Lord! I have the greatest reason for gratitude and thankfulness to thee, for enabling me so far to keep the covenant which I made with thee, and I am thankful to thee for thy miraculous and restraining grace; and this being the 10th June, 1763, would I renew the same covenant, and beg thy divine assistance to help me in the performance of the same, and as far as thou givest me I intend to execute the same;

all which I promise through the supplies of thy grace, and [have] signed my hand, JOHN WATSON."

In reading our author we have been surprised at the terse and incisive phrases used, such as, "liquid fire," "deadly poison." These expressions are common in the present day, and will probably live as long as the evil which they are intended to designate shall continue.

MR. WESLEY'S PERSONAL PRACTICE IN REGARD TO WINE DRINKING.

We have no doubt that Mr. Wesley was, in the main, a total abstainer from intoxicating drinks; he could not have been otherwise and have been consistent with his teachings. He was very abstemious in all his habits of life, reducing his personal expenses to a very small sum; while all his revenues from every source were spent in promoting the work of God. He practiced great self-denial and persuaded others to do so that they might have wherewith to give to the poor. In early life his food and drink were of the plainest kind. At the age of thirty-two he sailed from England for Georgia, in America. He then began a more rigid self-denial than he had practiced before. Under date of October 20, 1735, he wrote, "Believing the denying ourselves, even in the smallest instances, might, by the blessing of God, be helpful to us, we wholly left off the use of flesh and wine, and confined ourselves to vegetable food." (Works, Vol. III, 14.) This practice he continued

during his residence in Georgia, which was about two years, but when he returned to England he resumed the use of both. He has given his own explanation of this in a letter to the bishop of London who had accused him of extraordinary "strictnesses and severities." He says, "I presume your lordship means the abstaining from wine and animal food, which, it is sure, Christianity does not require. But, if you do, I fear your lordship is not thoroughly informed of the matter of fact. I began to do this about twelve years ago, when I had no thought of 'annoying parochial ministers,' or of 'captivating' any 'people' thereby, unless it were the Chickasaw or Choctaw Indians; but I resumed them both, about two years after, for the sake of some who thought I made it a matter of conscience, telling them, 'I *will* eat flesh while the world standeth,' rather than 'make my brother to offend.' Dr. Cheyne advised me to leave them off again, assuring me, 'Till you do, you will never be free from fevers.' And since I have taken his advice, I have been free, blessed be God, from all bodily disorders. I continued this about two years." (Works, Vol. V, 345.) Mr. Tyerman, in his Life of Wesley, alluding to the two several times that Wesley became vegetarian and "teetotaler," says, "He resumed his former mode of living, and practiced it to the end of life." (Vol. I, 117.)

There is another passage in Mr. Wesley's Journal bearing upon this question, which we will here insert. Under date October 9, 1771, he wrote, "I read over

Dr. Cadogan's ingenious treatise on Chronical Distempers. It is certainly true that 'very few of them are properly hereditary;' that most of them spring either from indolence, or intemperance, or irregular passions. But why should he condemn wine *toto genere*, which is one of the noblest cordials in nature?" (Works, Vol. IV, 358.) After quoting the above Mr. Tyerman says, here Mr. Wesley "comes in contact with modern teetotalers." (Life of Wesley, Vol. III, 111.)

The passages above quoted demand more than a passing notice. They have been more than once quoted by some of Wesley's disciples to justify moderate drinking, especially wine drinking, not medicinally, but as a beverage or an indulgence, and even Mr. Tyerman has, from them, drawn the inference that Mr. Wesley is "in conflict with modern teetotalers." They must be understood in the light of Wesley's life, character, and writings. He was self-denying and rigid in self-discipline, almost to asceticism. Let us examine a few of the passages in his own writings which he laid down as rules for the government of his societies, or as opinions by which he sought to guide those who came under his influence. In 1743 he wrote the general rules, one of which forbids "Drunkenness, the buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity."

In 1744 he wrote the rules or directions for the band societies, one of which was, "To taste no spirit-

uous liquor, *no dram*, of any kind, unless prescribed by a physician."

To some of his people in Ireland he wrote, "Touch no dram. It is liquid fire. It is a sure, though slow, poison. It saps the very springs of life." In his "Primitive Physic," he wrote, "Water is the wholesomest of all drinks; quickens the appetite, and strengthens the digestion most. Strong, and more especially spirituous, liquors are a certain, though slow, poison. Experience shows there is very seldom any danger in leaving them off all at once. Strong liquors do not prevent the mischiefs of a surfeit, nor carry it off, so safely as water. Malt liquors (except clear small beer, or small ale of due age) are exceeding hurtful to tender persons." (Works, Vol. VII, 558.)

The quotations given prove the opinions and indicate the practice of the founder of Methodism. Spirituous liquor is "liquid fire." Strong liquors—that is, strong malt liquors, or strong wines, but more especially spirituous or distilled liquors—"are a certain, though slow, poison." Wesley would not allow even malt liquors, excepting in their weaker or milder forms, though their use was not then regarded as detrimental to health and morals, as now. Dr. Rush, perhaps the very best authority for those times, says in his treatise on "The evil effects of Ardent Spirits," published about the year 1804, "Fermented liquors contain so little spirit, and that so intimately combined with other matters, that they can seldom be drunken in sufficient quantities to produce intoxication and its

subsequent effects, without exciting a disrelish to their taste, or pain, from their distending the stomach. They are, moreover, when taken in moderate quantity, generally innocent, and often have a friendly influence upon life and health." (p. 1.) Wesley was evidently in advance of Dr. Rush; and, though Dr. Rush's influence was so favorable to temperance, the positions he took in regard to the drinks he would allow are not now tenable in the light of science or experience.

We have seen that when Mr. Wesley returned from Georgia to England he resumed the use of flesh and wine, and was sure Christianity does not require that men should abstain from them. He practiced self-denial because it was "helpful" to piety. He resumed the use of flesh and wine because some were offended at his abstinence. We may safely presume that it was a more uncommon thing to abstain from flesh than from wine, and that it was a greater act of self-denial. It is likely that this, rather than abstinence from wine, was what some of the early Methodists did not admire. We think that this is a just inference from the fact that *wine* is not mentioned in the resolve, "I *will* eat flesh while the world standeth, rather than make my brother to offend." Reference to Rom. xiv, 21, would have been more apt and conclusive had he intended to use wine as a beverage as he did intend to use flesh as an article of food. "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak."

We can not accept the statement of Mr. Tyerman, in its broadest sense, that Mr. Wesley resumed the practice of wine-drinking and continued it to the end of life. From all spirituous or distilled liquors he was a total abstainer; strong malt liquors he refused. All *strong* liquors, fermented or distilled, he regarded as "sure, though slow, poison," and in the use of wine there is no proof that he went beyond apostolic advice, "Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities." (1 Tim. v, 23.) Wine-drinking, or the use of any other intoxicating drink as a beverage, is wholly inconsistent and incongruous with his life, character, and teachings.

In 1787 he drew up, for the use of his preachers, a statement of what he conceived to be "the duty of preachers to God, themselves, and one another." In this, he enumerates the means of grace, and designates them as, "instituted and prudential." He says, "prudential means we may use either as Christians, as Methodists, or as preachers." The following questions are then asked, "Do you use only that kind, and that degree, of drink which is best both for your body and soul? [Do you drink water? Why not? Did you ever? Why did you leave it off? If not for health, when will you begin again? to-day? How often do you drink wine, or ale? every day? Do you want it?]" In 1789, the above, which we have inclosed in brackets, was changed to the following, "Do you choose and use water for your common drink? And only take wine medicinally or sacramentally?"

That Mr. Wesley accepted the doctrine of total abstinence on the ground of expediency is clear from the following, which is to the point and quite conclusive:

"You see the wine when it sparkles in the cup, and are going to drink it; I tell you, There is poison in it! and therefore beg you to throw it away. You answer, The wine is harmless in itself. I reply, Perhaps it is so; but still, if it be mixed with what is not harmless, no one in his senses, if he knows it, at least unless he could separate the good from the evil, will once think of drinking it. If you add, It is not poison to me, though it may be to others; then I say, Throw it away for thy brother's sake, lest thou embolden him to drink, also. Why should thy strength occasion thy weak brother to perish for whom Christ died? Now, let any one judge which is the uncharitable person, he who pleads against the wine for his brother's sake, or he who pleads against the life of his brother for the sake of the wine?"—*Wesleyan Magazine*, 1797, p. 487.

In view of this how can we suppose that Mr. Wesley's "mode of living" was to use wine as a beverage, or other than for medical or sacramental purposes? While Mr. Wesley did not believe that Christianity demanded total abstinence from wine, it is evident, from the above, that he did regard total abstinence, excepting for the purposes specified, as a "prudential" means of grace and according to the dictates of Christian expediency.

Let us examine for a moment the remark upon

Dr. Cadogan's book, "Why should Dr. Cadogan condemn wine *toto genere*, which is one of the noblest cordials in nature?" and, also, the inference or statement of Mr. Tyerman, "Here he (Mr. Wesley) comes in conflict with modern teetotalers." Dr. Cadogan condemned wine *toto genere;* Mr. Wesley did not; neither do modern teetotalers; therefore, Mr. Wesley and modern teetotalers are not in conflict. They allow the use of unfermented wine, as any other harmless drink; they also allow fermented wine, or other alcholic stimulant, medicinally, "when prescribed by a physician," or "in cases of extreme necessity." But they think this is attended with danger which should be guarded against. So did Mr. Wesley, and advised great care in its use, quoting Dr. Fothergill, who said, "He made many drunkards; having advised persons, in certain complaints, to drink a little spirit and water. But what they used at first as medicine, they continued to use from contracted taste and habit." (Crowther's Portraiture, 216.)

If Mr. Wesley were living now we have no doubt he would be a leader of the most advanced corps of the temperance army; but he has gone to his reward, leaving behind him a godly and consistent example of temperance in all things, and of a burning zeal in the cause of God and man. In his writings he has left some of the most scathing denunciations of the sin of making, vending, and drinking intoxicating drink that can be found in the English tongue. May his mantle ever abide upon his followers!

Chapter II.

TEMPERANCE IN THE AMERICAN METHODIST SOCIETIES FROM 1766 TO 1784.

THE position taken by every branch of the Church of Christ on the subject of temperance is becoming historic; it is no longer a private matter belonging to the secret archives of the several denominations, but is of the greatest public interest, and belongs to the world at large. Temperance and intemperance, with all their opposites of good and evil, are important factors in modern history. In their extensive ramifications they reach all classes, touching alike man's political and moral welfare, affecting the nation at large, hastening its dissolution and decay, or adding to its elevation and permanency. In the future, when the battle has been fought and won, the action of any part of the Church will be the subject of congratulation or regret.

From the origin of Methodism in this country in the year 1766, to the organization of the Methodist Episcopal Church in 1784, the Methodist societies in America were governed by the same discipline as those in England, with such rules or "minutes" as the conferences in this country saw fit to adopt, suited to their peculiar circumstances. The General Rules

formulated by the Wesleys for the government of the Methodist societies had the same force in America that they had in England. So the ground occupied by Methodism in America is well understood, its fundamental law requiring each individual member to abstain from "drunkenness, buying or selling spirituous liquors, or drinking them, except in cases of extreme necessity."

At this point we will give Mr. Wesley's rule against spirituous liquors, with the several changes that have been made and the dates when they occurred. Thus the reader may have at a glance the several phases through which the law has passed.

1743. The original rule. "Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity."

1789. "Drunkenness, buying or selling spirituous liquors, or drinking them."

1790. "Drunkenness, or drinking spirituous liquors, unless cases of necessity."

1791. "Drunkenness, or drinking spirituous liquors, unless in cases of necessity."

1848. Mr. Wesley's rule restored as in 1743.

The rule of 1743 was so much at variance with the common customs of the age that it could not be expected that it would remain unviolated. Many of those converted were of the class who had been addicted to the use of intoxicating drink. Indeed, the custom was well-nigh universal, and nothing but the grace of God is sufficient to take away or overcome

the appetite created by its use. There were then, as now, some who held Church vows in abeyance when goaded on in an evil course by appetite or gain. But the fathers thought the offenders should be dealt with and the law vindicated. As early as 1780 we find conference action recorded. At that time the struggle for national independence was progressing, and the colonies had been engaged for years in a terrible war. Most of the English preachers had returned to their own country, some others from the exigencies of the time, had left the itinerancy. Asbury had found for himself a quiet retreat in the house of his friend Judge White, where he was concealed during the time of the political agitation. Religious privileges had been few, and spiritual prosperity had been retarded; Church laws had been thrown aside or trampled under foot, and many no doubt had relapsed to an evil course of life. The war had increased the demand for spirituous liquors, and for the sake of gain many had gone into the business of distilling—among the number some who were members of the Methodist societies. Asbury came forth from his retreat and presided at this conference.

In relation to distilling, the following minute was adopted:

"*Question.* Do we disapprove of the practice of distilling grain into liquor? Shall we disown our friends who will not renounce the practice?

"*Answer.* Yes."

This law had special reference to distilling, but

said nothing against selling or drinking distilled liquors. The general rule of 1743, which up to this time had never been changed, covered buying, selling, and drinking them, and while by just inference it forbade distilling, it did not prohibit it by name. But this minute, adopted by the American conference of 1780, was supplementary, and, with the general rule, covered the entire ground. But during the general defection from the ways of God, incident upon the War of the Revolution, some Methodists sold and drank spirituous liquors, as well as distilled them. In 1783 this evil was complained of, and the following conference minute was adopted:

"*Question.* Should our friends be permitted to make spirituous liquors, sell and drink them in drams?

"*Answer.* By no means; we think it wrong in its nature and consequences, and desire all our preachers to teach the people by precept and example to put away this evil."

This was strong ground to be taken, considering the prevalence of the evil, as it pervaded all classes of society. Seasons of festivity and sorrow, of labor and relaxation, and sometimes even of religious solemnity, were characterized by the free use of intoxicating drink. Mention is made in the Large Minutes of the same state of things existing, to some extent, among the Methodists of England, and, as the minutes of Mr. Wesley's conferences had the same force here as in England, we quote them. The evil of dram-drinking and snuff-taking was found, to some extent, even

among those who met in band. The bands were supposed to include those who were the most devout and circumspect in life, but they were living in violation of the rules of society. The following is the minute adopted:

"*Question.* Have those in band left off snuff and drams?

"*Answer.* No. Many are still enslaved to one or the other. In order to redress this, 1, Let no preacher touch either on any account. 2. Strongly dissuade our people from them. 3. Answer their pretenses, particularly curing the colic."

The above minute was made in Mr. Wesley's conference of 1765. He watched over those who united with his societies with great care and with a holy jealousy, and was grieved by the least deviation from the path of moral rectitude. The above, with other matters of the same nature, show that Wesley did not regard his people as models in all things. At the conference at which the above was written, he also wrote: "God thrust me and my brother out, utterly against our will, to raise a holy people. Holiness was our point,—inward and outward holiness." But he found in some a great defection from the law of God and the rules of society. He says, "Worldly prudence, maxims, customs crept back upon us, producing more and more conformity to the world."

Our fathers were engaged in a hard fight, they were battling an insidious foe. It is evident that the early dram-drinking Methodists were not slow in find-

ing excuses for their practices. Mr. Wesley assigned his "helpers" a hard task when he set them to answer the pretenses of moderate drinkers.

They were also to "preach expressly against dram-drinking." The leaders were to "closely examine and exhort every person to put away the accursed thing." The preacher was to "warn every society that none who is guilty herein can remain among us;" and he was to "vigorously, but calmly, enforce the rule concerning drams."*

We have no doubt that most of the early Methodist preachers kept themselves free from the evil of dram-drinking, and preached against it, and in many instances enforced the rule that forbade it. Jesse Lee says, "At that time (1783) it was but seldom known that a Methodist preacher drank spirituous liquors, unless in cases of extreme necessity." (Lee's Hist. of the Methodists, p. 83.)

The sin of drunkenness, or the use of intoxicating liquors, is the greatest of all hindrances to the progress of religion, and when Methodists, or Christians of any name, by its use, conform to the world, they are in danger of destroying every aspiration after holiness, and of sinking themselves to the level of the most degraded. Let us beware of it! There is not a family that has not felt its baneful influence, not a community that is not cursed by its presence, not a religious society that has not been shaken by the assaults of this foe of God and man.

* Emory, Hist. Dis., p. 37; Wesley, Works, V, 218.

Chapter III.

ACTION OF THE METHODIST EPISCOPAL CHURCH ON TEMPERANCE FROM 1784 TO 1812.

1784. When the War of the Revolution was ended and the Colonies were acknowledged as free and independent, it was deemed proper to organize the societies as a Church, ecclesiastically independent of John Wesley and English Methodism. Accordingly, the Methodist Episcopal Church was organized in the city of Baltimore in the year 1784. Mr. Wesley's rules were adopted by the new organization, and, as before, continued to be the fundamental moral code for Church members. This, of course, included the rule on temperance, so that the temperance idea is incorporated in the organic law of the Church, and the Church has been from the first one great temperance society, with well-defined principles and purposes.

The original rule of 1743, the rule of 1780 against distilling grain, and the rule adopted by the conference of 1783, were all in force when the societies became an organized Church.

In 1784, the rule for preachers was as follows:

"*Question.* May our ministers or traveling preachers drink spirituous liquors?"

"*Answer.* By no means, unless it be medicinally."

This was certainly a good record with which to begin. The Church was guarded at every point, both in its ministry and membership. Making, vending, and using spirituous liquors were positively prohibited in the Methodist Episcopal Church. It would have been better for the peace and purity of the Church if these laws or rules had never been changed. The above question and answer, put into the Discipline in 1784, were expunged in 1786, for what reason we can not tell. It is hardly possible that there was any laxity at this point among the preachers, at this time, though the testimony of Jesse Lee, as quoted in the preceding chapter, would seem to imply that at a later period there was some defection among them on the question of the use of spirituous liquors. We can not see that the rule of 1784 was any more stringent than the general rule of 1743, and it may have been rescinded as superfluous.

1789. In 1789 the original rule was changed, leaving out the phrase, "unless in cases of extreme necessity," thus prohibiting *all* use of spirituous liquors as a drink, and forbidding buying or selling them under any circumstances. We can see no good reason for thus tampering with the rules of the Church. We suspect it arose from a growing laxity on the part of some, and a corresponding rigidness on the part of others. The repeal of the law of 1784 placed preachers and people under the same rule. It is possible that some put a very liberal construction upon the phrase, "unless in cases of extreme necessity," and

made that a cover under which moderate drinkers could hide themselves. If this were the case it would seem natural that the more stringent temperance men would wish to take away every subterfuge, and make the rule one of *absolute abstinence.*

We suppose the change to have been made at the conference held in Philadelphia, September, 1788. Bishop Asbury refers to this conference, but the reference is meager. "Pennsylvania, Sunday, September 21st, I preached with some satisfaction, morning and evening, in Philadelphia. On Monday our conference began and held until Friday 26th." We are indebted to Jesse Lee for an interesting incident of this conference which relates to the subject in hand. Lee attended this conference and received his appointment for the year 1788–89. His biographer says, "It is in several respects an interesting fact, that during the session of this conference, the celebrated Dr. Rush visited it, and delivered an earnest and animated address on the use of ardent spirits, taking the broad ground then so strongly occupied by the conference, and since so signally taken and maintained by the temperance reformation, that total abstinence is no less the demand of our nature than it is the rule of our safety. He insisted that allowable cases requiring their uses were very few, and seldom occurring, and when necessary, but very little ought in any case to be used; and he besought the conference to use their influence in trying to put a stop to the use as well as to the abuse of ardent spirits. It was a noble effort of a noble philanthro-

pist. It had the effect of producing fear where great caution had long existed." (Life of Lee, page 211.) Dr. Rush's known ability and wide celebrity would give his opinions great weight with the conference. He was an intimate friend of Bishop Asbury, and they mutually shared each other's respect and affection. "Rush was himself a Methodist in spirit, if not in name. He educated in medicine several Methodist preachers who were compelled to locate by the growth of their families. He entertained at his house many of them during the sessions of the conferences, addressed the Philadelphia Conference in behalf of temperance, heard with admiration the more celebrated itinerants, read with delight the writings of Wesley and Fletcher, and contemplated with devout interest the prospects of Methodism in the new world." (Stevens's History M. E. Church, Vol. III, 408.)

Is it not exceedingly probable that the address of this man produced such conviction, or enkindled such enthusiasm, as led to the change of the rule, thereby removing even the appearance of any indorsement whatever of the use of spirituous liquors. Dr. Rush, a few years after this, published: "An Inquiry on the Effects of Ardent Spirits upon the Human Body and Mind." Upon this question he was earnest and enthusiastic, and expected much help from religious people, and especially ministers. To show his views we make a few quotations from his work. "A more affecting spectacle can not be exhibited than a person into whom this infernal spirit, generated by habits of

intemperance, has entered. It is more or less affecting, according to the station the person fills in a family, or in society, who is possessed by it. . . . Is he a magistrate? Or has he been chosen to fill a high and respectable station in the councils of his country? What humiliating fears of corruption in the administration of the laws, and of the subversion of public order and happiness, appear in the countenances of all who see him! Is he a minister of the Gospel? Here language fails me. If angels weep, it is at such a sight." (Page 15.)

He thus appeals to ministers of the Gospel: "Ministers of the Gospel, of every denomination in the United States!—aid me with all the weight you possess in society, from the usefulness and dignity of your sacred office, to save our fellow men from being destroyed, by the great destroyer of their lives and souls. In order more successfully to effect this purpose, permit me to suggest to you, to employ the same wise modes of instruction which you use in your attempts to prevent their destruction by other vices. You expose the evils of covetousness to prevent theft; you point out the sinfulness of impure desires, in order to prevent adultery; and you dissuade from anger and malice, in order to prevent murder. In like manner denounce by your preaching, conversation, and examples the seducing influence of toddy and grog when you aim to prevent all the crimes and miseries which are the offspring of strong drink." (Page 35.) To avert the evils of intemperance he

urges good men of every class to unite and besiege the general and State governments, "with petitions to limit the number of taverns—to impose heavy duties upon ardent spirits—to inflict a mark of disgrace, or a temporary abridgment of some civil right, upon every man convicted of drunkenness; and finally, to secure the property of habitual drunkards, for the benefit of their families, by placing it in the hands of trustees appointed for that purpose by a court of justice." These were suggestions worthy of a philanthropist, a philosopher, and patriot. Some of them have been acted upon, to the benefit of the country; but they are not equal to the remedy suggested by John Wesley, to "*prohibit* forever that bane of health, that destroyer of strength, of life, and of virtue,—*distilling*."

Again he says, "To aid the operation of these laws, would it not be extremely useful for the rulers of the different denominations of Christian Churches to unite, and render the sale and consumption of ardent spirits, a subject of ecclesiastical jurisdiction? The Methodists, and Society of Friends, have for some time past viewed them as contraband articles to the pure laws of the Gospel, and have borne many public and private testimonies against making them the objects of commerce. Their success in this benevolent enterprise affords ample encouragement for all other religious societies to follow their example." (Page 37.) Such were the opinions and efforts of the man who in 1788 stimulated the zeal of Methodist ministers in their battles against intemperance.

1790. We can not avoid the conviction that there was a division of sentiment upon the question of the use of spirituous liquors, among the preachers of those days. The rule in its new form was evidently too rigid for some of the preachers and people. In the following year (1790) it was changed so as to read, "Drunkenness, or drinking spirituous liquors, unless cases of necessity." This not only replaced the qualifying phrase, "unless cases of necessity," but it robbed the rule of its significance and glory by leaving out the phrase, "buying or selling." The efforts of temperance men in those days were largely directed against the making of ardent spirits an object of commerce.

This change of the rule was, no doubt, the greatest mistake ever made by the Methodist Church upon this subject. It compromised the Church and did an incalculable amount of injury. By whose authority it was done we can not ascertain; no minute was made of the action. Whether it was done by vote of the conference, with or without debate, or clandestinely without authority, will probably never be known. In the debate on this subject in the conference of 1844, Henry Slicer said, "he suspected the loss of that rule from our Discipline would present a curious history could it be known." Up to the year 1792 the business of the Church was done in the annual conferences. There were no restrictive rules requiring a change of that kind to be submitted to *all* the conferences until 1808. The change having been made

in some way, and appearing in the Discipline, it could not be remedied without a vote of the conference, and it was watched with jealous care. H. B. Bascom, who was in a position to know as well as any man, said, the change "had been attended by little good to any, and perhaps with *direct injury* to thousands."

Within six years of this time the pernicious custom of retailing spirituous liquors by members of the Church had become so offensive as to require a special enactment of the General Conference to check the unhallowed practice. To check, but not prohibit; to lessen the evil, but not abolish the practice; for when we begin to make laws with a view to regulate an existing evil, rather than to destroy it, it is an evidence that the evil is in some sense sanctioned.

In 1792 the conference directed that the preachers should "strongly advise our people to discountenance all treats given by candidates before elections, and not to be partakers, in any respect, of such iniquitous practices."

1796. To regulate this evil the General Conference of 1796 added a new section to the Discipline: "Of the sale and use of spirituous liquors." The section is in itself something of a curiosity, and a sad comment upon the degeneracy of the Church upon the question at that time.

"*Question.* What directions shall be given concerning the sale and use of spirituous liquors?

"*Answer.* If any member of our society retail or give spirituous liquors, and any thing disorderly be

transacted under his roof on this account, the preacher who has the oversight of the circuit shall proceed against him as in the case of other immoralities, and the person accused shall be cleared, censured, suspended, or excluded, according to his conduct, as on other charges of immorality." This was a sort of an ecclesiastical civil damage law, punishing a man for the evil consequences of the selling or giving, while it tolerated the acts themselves. By the change of the rule and the prevalence of the evil, the conference was paralyzed. How strangely destitute of force was this utterance compared with the utterances of former years! At this time the bishops, Coke and Asbury, were requested by the conference to prepare notes explanatory of the Discipline. They did so, and the notes were published with the Discipline of 1796. Explanatory of the above section, we find the following note: "N. B. Far be it from us to wish or endeavor to intrude upon the proper religious or civil liberty of any of our people. But the retailing of spirituous liquors, and giving drams to customers when they call at the stores, are such prevalent customs at present, and are productive of so many evils, that we judge it our indispensable duty to form a regulation against them. The cause of God, which we prefer to any other consideration under heaven, absolutely requires us to step forth with humble boldness in this respect."

This comment of the bishops seems like an apology for the action of the General Conference, but it

needed none, only for its weakness. The retailing or giving spirituous liquors even to drunkenness, seems to have been regarded as a civil right beyond the reach of ecclesiastical jurisdiction, and one which the General Conference by its action might have infringed, while the moral aspect of the act is lost sight of. Here is an evidence of the demoralization caused by the change of the rule. The administrators of discipline were perplexed. Those who trafficked in spirituous liquors could not be dealt with, only under the more general and equivocal rule of "doing no harm;" and it was doubted by many whether the law would bear this construction. Accordingly there was no uniformity of action in the several annual conferences. The objectionable section above quoted remained in the Discipline until 1840, and was the rule of the Church for nearly fifty years.

Chapter IV.

ACTION OF THE GENERAL CONFERENCE ON TEMPERANCE FROM 1812 TO 1832.

1812. THERE were but slight changes in the law for a good many years after 1796. We get a fair view of the question again in the General Conference of 1812. The Church at this time was passing through a severe ordeal in regard to it, and yet there was a manifest disinclination among the preachers to lay hands upon it. The Church was oppressed within and without, and felt the force of the liquor traffic harassing and retarding it in its usefulness and purity.

One of the foremost opponents of it, at this time, was James Axley. His sermons against it made him proverbial. He labored principally in the West and South-west. He saw that whisky was the bane of that rude but grand country, and his voice was ever lifted against the distillation of the "fire-waters." He was a member of the General Conference of 1812, and introduced the following resolution:

"*Resolved*, That no stationed or local preacher shall retail spirituous or malt liquors without forfeiting his ministerial character among us."

This resolution is a sad comment upon the state of

the Church and the times, and it appears sadder still when we reflect, that even this could not be carried in a General Conference of the Methodist Episcopal Church. It was on motion laid on the table. In a few days it was called up and again laid on the table. It was again called up and postponed. Again for the fourth time it was presented, and again laid over. The fifth time it was called up, and in a direct vote was lost. Axley was in earnest, but many in the conference opposed him, making merry with his quaint speeches, but when his motion was lost, "he turned his face to the wall and wept," says Laban Clark, who joined him in his efforts.

Axley's motion, though lost, was not without influence upon the conference and Church. This conference sent forth a long and fervent address to the Church, in which it paid some respect to the defeated measure. "It is with regret," it says, "that we have seen the use of ardent spirits, dram-drinking, etc., so common among the Methodists. We have endeavored to suppress the practice by our example, but it is necessary that we add precept to example; and we really think it not consistent with the character of a Christian to be immersed in the practice of distilling or retailing an article so destructive to the morals of society, and we do most earnestly recommend the annual conferences and our people to join with us in making a firm and constant stand against an evil which has ruined thousands both in time and eternity." (Stevens's History M. E. Church, Vol. IV, 451.)

On motion of J. Early the following was ordered to be inserted in the Discipline: "If a member of our Church be convicted of giving treats at elections, directly or indirectly, he shall first be reproved by the senior minister or preacher of his circuit, and if afterward he persist in such pernicious practices, he shall be expelled from the Church." For some reason this never appeared in the Discipline, as ordered. There was much dissatisfaction at its adoption. It was at the latest moment of the conference called, reconsidered, and lost, but the friends of the measure counted, and said there was not a quorum present. The bishop appended this note to the Journal: "I consider the reconsideration of Early's motion unofficial.—Wm. McKendree." The clause ought, therefore, to have been put into the Discipline, and the committee appointed for the purpose of amending the Discipline to make it comport with the Journal of the General Conference must have been careless or derelict in duty. (Journal, Vol. I, 122.)

At this time Bishop Asbury was not indifferent to this great evil. Beholding the demoralizing tendency of strong drink in a certain neighborhood, he observes, "They are decent in their behavior, and would be more so were it not for vile whisky. This is the prime curse of these United States, and will be, I fear much, the ruin of all that is excellent in morals and government in them. Lord, interpose thine arm!"

J. B. Finley was one of the most eminent ministers of this period, and a most earnest, outspoken temper-

ance man. He sought out men addicted to drinking, and led them to Christ. He saw, as others did at that time, that strong drink was the ruin of many who made an effort to live a Christian life. He speaks of a distiller who vexed and annoyed the Methodists. This man came to one of the meetings. He "came to scoff, but remained to pray." He was deeply convicted, and joined the Church. Finley says, "Had he given up his distillery he doubtless would have been converted; but God will not hear those who regard iniquity in their hearts, or hold unrighteousness in their hands. He went away, and, as I believe, lived and died a manufacturer of the accursed poison."

Finley bears this testimony, "One of the greatest, if not, indeed, the greatest, sources of wickedness and misery resulted from the manufacture, sale, and use of intoxicating liquor; and the evil, lamentable to be told, existed in the Church as well as elsewhere. Ardent spirits were used as a preventive of disease. It was also regarded as a necessary beverage. A house could not be raised, a field of wheat cut down, nor could there be a log-rolling, a husking, a quilting, a wedding, or a funeral without the aid of alcohol. In this state of things there was a great laxity on the subject of drinking, and the ministers as well as the members of some denominations imbibed freely. The only temperance society that then existed, and, consequently, the only standard raised against the overflowing scourge of intemperance, was the Methodist Church. The general rules of the society prohibited

the use of intoxicating drinks as a beverage, and only allowed their use when prescribed as a medicine by a physician. No other denomination having prohibited the use of ardent spirits as a beverage, it followed as a necessary consequence, that all persons who refused to drink were called Methodist fanatics. But few came out publicly against the monster evil, and manufacturers, venders, and users were out against the Church. I often met with opposition for my advocacy of the cause of temperance. On my first round I was taken into a room at one of my stopping places, where there was a ten-gallon keg. I asked my host, who was said to be a pious man, what the keg contained, and he replied that it was whisky, and that he had procured it for the purpose of raising a barn with it. I asked him if he did not know this drink was the worst enemy of man, and that it might occasion the death of some person, and be the cause of a great deal of swearing and, perhaps, fighting. I further asked him, if he did not know that God had pronounced a curse against the man who putteth the bottle to his neighbor's mouth and maketh him drunken. At this he became excited, and angrily said:

'"There is no law against using whisky, and I'll do as I please.'

"'Very well,' said I, 'it is a poor rule that won't work both ways. If you do as you please, I will do as I please; and unless you take that keg out of this room I will leave the house, for I would rather lie

out in the woods than to sleep in a Methodist house with a ten-gallon keg of whisky for a room-mate.'

"I furthermore said, 'Now, sir, if any thing transpires at your barn-raising of an immoral nature through the use of that infernal stuff, I will turn you out of the Church.'

"He refused to move the keg, and I took my horse and went to another place. At my appointment, the next day, I took occasion to preach against the use of ardent spirits in any form except prescribed by a physician. As soon as I was done, an old exhorter came up to me and said, in a fierce and angry tone:

"'Young man, I advise you to leave the circuit, and go home, for you are doing more harm than good; and if you can't preach the Gospel and let people's private business alone, they do not want you at all.'

"I replied, 'I will not go home; and I have a mission from God to break up this stronghold of the devil. By his help I will do it, despite of all distillers and aiders and abettors in the Church.'

"Encouraged in my efforts to promote the cause of temperance, I suffered no opportunity to pass that I did not improve in portraying the physical, social, and moral evils resulting from intemperance. I dwelt particularly upon its sad and ruinous effects in a religious point of view, and made strong appeals to the religion and patriotism of my congregation. Frequently I would pledge whole congregations, standing

upon their feet, to the temperance cause; and during my rounds I am certain the better portion of the entire community became the friends and advocates of temperance, and on this circuit alone, at least one thousand had solemnly taken the pledge of total abstinence. This was before temperance societies were heard of in this country. It was simply the carrying out of the Methodist Discipline on the subject. My efforts, as a matter of course, awakened the ire and indignation of the makers and venders of the ardent, and their curses were heaped on me in profusion. They would gladly have driven me from the country, if they could, but this was beyond their power. One of the greatest distillers in the land said I was worse than a robber, as I had prevented him from selling whisky to the harvesters, and his family was likely to suffer. The craven-hearted wretch did not think of the broken-hearted wives and beggared children his distilling had made. This distiller had a field of grain to cut, and he invited all his neighbors to help him. They came at the appointed time. Before the company commenced reaping he offered the bottle to the leader, and then to all the rest, but no one touched, tasted, or handled the accursed thing. After they had reaped the first through, he tried them all again, and with many entreaties besought them to drink, but they still persisted in refusing. At this he became angry, and swore they should all leave the field; for if they would not drink his whisky they should not cut his grain. They paid no attention to him, but went on reaping;

whereupon he ordered them out of his field, and swore he would prosecute the first man who dared to trespass by cutting another inch of his grain. Still they kept on reaping, and he went off with his bottle, swearing vengeance. His friends finished the field, shocked up the grain, and went home. This circumstace gave a fatal blow to whisky in the neighborhood for the time and for years afterward. God at last caused victory to turn upon the side of temperance, and the Church was delivered from the deadly evil." ("Life of Finley," pp. 248–252.)

A little earlier than this, Asbury, passing through the South, said, "Sunday was an awful day—perhaps the most awful I shall ever spend in this place. My comfort was in the woods with the Lord. This country improves in cultivation, wickedness, mills, and stills; *a prophet of strong drink* would be acceptable to many of these people. I believe that the Methodist preachers keep clear, both by precept and example; would to God the members did so too! Lord, have pity on weeping, bleeding Zion!" (Journal, Vol. II, 261.)

1816. James Axley was again sent to the General Conference in 1816, and did not forget the contest he had in 1812. He moved, "That no preacher shall distill or retail spirituous liquors without forfeiting his license." Lewis Myers moved to amend James Axley's motion thus: "That every prudent means be used by our annual and quarterly conferences to discourage the distilling and retailing of spirituous liq-

uors among our people, and especially among our preachers." We could hardly believe that Methodist preachers, either traveling or local, were ever engaged in such work if history did not authenticate the fact. The above amendment was not acceptable, and it was withdrawn. "The previous question" on Axley's motion "was called for, Shall the main question now be put? It was taken. Carried. Brother Burge called for a division. Admitted. The vote was put on the first member of the question. Carried. The vote was put on the second member of the question. Carried." (General Conference Journal, Vol. I, 168.) This resolution is not as strong as that defeated in 1812. That included "malt liquors," this did not; but it was a triumph to carry it, and marked the upward tendency or growth of the temperance sentiment.* We think the conference reached its lowest point on this question in the defeat of Axley's motion in 1812.

1820. In the General Conference of 1820 we get only a glimpse of the matter in the address of Bishop McKendree to the conference. This address can not be found. Dr. Bangs speaks with regret of his ina-

* Dr. Stevens says of the conference of 1816, "Axley, aided by Myers, again struck against the distillation and retailing of spirituous liquors, but without success." This is an error. (See Conference Journal as above.) Prior to this Stevens says, "He (Axley) persisted, however, and at last triumphed." (See Hist. M. E. Church, Vol. IV, pp. 370, 455.)

bility to find it. But a portion of it referred to the rule on spirituous liquors. The Journal says:

"*Resolved*, That so much of Bishop McKendree's address as refers to the rule on the subject of spirituous liquors be referred to a committee, and that they report on the same."

A committee was appointed with Nelson Reed as chairman, and the committee reported, but the report was laid on the table. What the report was we have no means of knowing. An effort was made to repeal or strike out the rule forbidding local preachers to distill or sell spirituous liquors, but the effort failed. The friends of temperance then offered a motion that no member in our Church shall distill spirituous liquors without forfeiting his standing." But this, though a just and consistent measure, was defeated by "indefinite postponement."

1824. We find no mention made of the subject in the General Conference of 1824. There had been for years great laxity in the administration of discipline, and the rule against drinking had, in a great degree, become a dead letter. About this time the temperance reformation began to attract attention, and soon afterward temperance societies were formed throughout the land, both in and out of the Church. This prepared the way, and, perhaps was the cause of the advanced measures taken by the General Conference of 1828.

1828. The following resolutions, written and pre-

sented by Dr. Wilbur Fisk, were adopted by this conference:

"*Whereas*, The rules and examples of the Wesleyan Methodists, from the commencement of their existence as a people, both in Europe and America, were calculated to suppress intemperance, and to discountenance the needless use of ardent spirits; and whereas, the public mind in our country, for a few years past, has been remarkably awakened to a sense of the importance of this subject; therefore,

"*Resolved*, 1. That we rejoice in all the laudable and proper efforts now making to promote this just object, so important to the interest both of the Church and nation.

"*Resolved*, 2. That all our preachers and people be expected, and they are hereby expected to adhere to their first principles as contained in their excellent rules on this subject, and as practiced by our fathers, and to do all they prudently can, both by precept and example, to suppress intemperance throughout the land.

"*Resolved*, 3. That to bring about the reformation desired on this subject, it is important that we neither drink ourselves (except medicinally), nor give it to visitors or workmen." (Conf. Journal, Vol. I, 359.)

These resolutions allude to the agitation of the public mind upon the question. The American Temperance Society commenced its operations in 1826, and in a short time made a powerful impression upon

the sentiment of the country. They also authorized the preachers and people to do all they could for the suppression of the evil. This was sufficient to show that the Church would not condemn the preachers should they see fit to labor with, and in the interests of, the American Temperance Society. But this subject at this time created some uneasiness and much discussion. Dr. Nathan Bangs, at that time editor of the *Christian Advocate*, was one of the chief actors; and so far as the discussion relates to the Church we will let him explain the attitude which the Church assumed toward the temperance reform. He says:

"The American Temperance Society had commenced its powerful operations in 1826, and was now doing much good to the souls and bodies of men, both in and out of the Churches. A proposition had been submitted to us to unite with that society, and on such terms as we did not think it expedient to accept. It was proposed to raise a permanent fund of twenty thousand dollars for the support of an agent, or agents, who should be exclusively devoted to the temperance cause. To this it was objected, because it was thought that a permanent fund was unnecessary for the success of the enterprise, as the money needed to carry it forward might be better raised as it should be wanted. It was, moreover, urged that we had always been a temperance society, having made abstinence from intoxicating liquors as a beverage a term of Church communion; and, therefore, to come into the measures of the American Society would be a

virtual acknowledgment that we, as a Church, needed such a reformation.

"This occasioned no little discussion, and gave rise to some heart-burnings on both sides of the question. By some, whose zeal was not always tempered with knowledge, it was contended that because we did not unite in the society, and cooperate with it in all its plans and movements, we were opposed to the cause of temperance itself, and, therefore, stood in the way of its success. To this it was replied, that being already the friends and advocates of temperance, having, as a Church, recognized the practice of total abstinence from intoxicating liquors as a common drink, it was unjust to accuse us of a want of friendship for the men engaged in this enterprise of benevolence, or of zeal in promoting their objects.

"This was the true state of the controversy; but the manner in which it was conducted elicited facts and brought forth light which had lain dormant, or had not been perceived; for though it had been made a term of Church communion by one of our general rules, it was found, on a closer inspection, that the rule itself had been softened down, and that in many instances even this had been permitted to remain as a dead letter. In consequence of these things it was clearly discovered that members of our own Church were in the daily habit of using intoxicating liquors, and that the Discipline, at best, had been but partially enforced. This discovery led to important results. For though our opinion remained unchanged respect-

ing the inexpediency of some of the measures of the American Temperance Society, particularly as to raising a permanent fund, yet the necessity of the reformation, even in our own Church, notwithstanding our prohibitory rule, became very apparent. Hence temperance societies were formed, and our preachers and people very generally fell in with the temperance measures, greatly to the edification and benefit of the Church, and to the cause of God generally.

"In noticing this subject, I am very desirous of correcting an error respecting the course taken by the official organ of the Church, the *Christian Advocate and Journal*, then under the editorial control of the writer of this history. It was alleged frequently, and is sometimes even repeated now, that the paper opposed the cause of temperance. This was and is a sad mistake. It never, intentionally at least, opposed the principles or practice of temperance. It did oppose some of the measures of the American Temperance Society, and advised our brethren and friends not to contribute their money to raise the contemplated fund; but its opposition was directed chiefly to the misrepresentations which were made of our real position, namely, that we were enemies to temperance, merely because we pleaded that our Church had favored the principles and practice of temperance from the beginning, and therefore had no motive to join the American Society.

"This is the ground we took. And though afterward convinced we were in error in supposing that

the strict principles of temperance were generally exemplified in practice by all the members of our Church, and therefore lent our aid to exterminate the evil from among us, yet we remain unchanged in our views respecting the impolicy of some of the measures of the American Temperance Society, while we hail with delight the onward march of the temperance reformation. And if any of our sayings or measures were construed into opposition to this reformation at the time, through misapprehension or otherwise, we think sufficient has been said and done since to convince all candid and unbiased minds of the rectitude and consistency of our course; and I here record my most solemn conviction that the temperance cause should be ranked among the most benevolent and efficient means now in use for the benefit of mankind. And this is recorded with the more pleasure from the fact that John Wesley was the first in modern days to proclaim a war of extermination upon the use of all intoxicating liquors, 'except in cases of extreme necessity.'" (Bangs's History M. E. Church, Vol. IV, 43.) Dr. Bangs was evidently in error in the course he took, or in the position he assumed that there was no need of reformation within the Church, but he was frank and ingenuous enough to acknowledge it, and availed himself of the opportunity to put himself right on the record when he wrote his history in 1840.

The temperance agitation pervaded all classes, and was prominent in the pulpit and on the rostrum.

About this period, and for the first time in our national history, it became the subject of orations delivered on the national anniversary-day. Of course Methodist preachers were among the foremost to speak. In the "Life and Times of George Peck, D. D.," we find the following: "This year, 1829, at the invitation of Herman Camp, I delivered, at Trumansburg, my first Fourth of July oration, selecting for my special theme the Temperance Reform. Some years afterward I heard a gentleman in New York, who was supposed to be well informed in such matters, state, as an historical fact, that the first temperance celebration of the national anniversary occurred in that city about the year 1832. If the date of the New York celebration is correctly given, that at Trumansburg occurred three years before it, and was probably the first instance of the kind. I also spoke on the same theme the next year at the celebration held at Speedsville." (Peck's Life, p. 161.)

The question was now agitated in the annual conferences, and some of them took decided and specific action upon it. I think the New York Conference took the initiatory action, and by resolution invited other conferences to give the subject consideration. In the New York Conference of 1830, the following resolution was adopted:

"*Resolved*, That we will use our best endeavors to carry into effect our rules upon the subject of ardent spirits; and also to form, within our respective circuits and stations, voluntary associations, on the prin-

ciple of total abstinence from ardent spirits, except as prescribed by a physician, embracing all that may choose to unite in them, both among our members and others: provided that no pecuniary means, by subscriptions, or otherwise, shall be employed in prosecuting the objects of such associations." (Quarterly, 1830, p. 270.)

We will also quote a paragraph expressive of the sentiment of the *Quarterly*, and of the New York Conference, but adopted by the *Quarterly* from the Biblical Repertory: "Let all our Churches be more careful than they have ever yet been to exercise vigilant and faithful discipline when any of their members subject themselves, in the least palpable degree, to the charge of intemperance. There have been by far too much indulgence and laxity on this subject in most of our Churches. Aberrations of this kind have, in many cases, passed unnoticed until they became habitual and gross. This ought no longer to be the case. Let the rulers of our Churches be as watchful and decisive in calling to an account and censuring those who are visibly intemperate as they usually are with respect to some other sins, not more destructive either to personal character or social order than this, and the consequences will, undoubtedly, be happy." (Ibid. 271.) The editor suggests the formation of auxiliary tract societies, and in reference to men to carry forward the work, says, "And as to agents, every minister of Christ ought to consider himself an agent in this cause, and make it an

object of his prayerful and untiring attention." The time is not distant, we hope and believe, when temperance work will be regarded as an essential part of ministerial duty, and hold the same relation to the minister and Church that Sunday-school work now holds.

Chapter V.

THE ACTION OF THE GENERAL CONFERENCE OF 1832 ON THE SUBJECT OF TEMPERANCE.

1832. THE temperance agitation was producing a powerful effect upon public sentiment. In the General Conference of 1832, on motion of S. G. Roszel, a committee of seven was appointed, denominated "The committee on temperance." This was the first committee ever appointed by the General Conference bearing this name, but which has been continued in every General Conference since. This committee was to "take into consideration the section of our Discipline respecting the retailing of ardent spirits," and to them memorials, petitions, and all matters respecting the manufacture and use of ardent spirits were referred. These memorials, petitions, and resolutions poured in from all parts of the land; from annual and quarterly conferences, from colleges and seminaries of learning, from circuits and stations, from city and country. They are an evidence of the wide-spread influence of the temperance reform in those years. The nation and the Churches awoke from their long sleep; the work of purifying the Church went on; the pulpit and the press united to arouse the latent energies of the people to their danger and their remedy.

The Church and the various temperance societies knew that numerous petitions had been sent to the General Conference, and they waited with some anxiety a response from that body.

The committee presented a report, which was read, and "on motion of W. Fisk, seconded by Laban Clark, it was resolved and carried, that so much of the report as relates to our addressing our Church at large on the subject of temperance be accepted, and that the same committee be requested to prepare such an address and report to the conference." The address was prepared by the secretary of the committee, H. B. Bascom (afterward bishop of the Methodist Episco- Church South), and was presented and read to the conference. It was moved that the address be adopted, and that it be published in the *Christian Advocate and Journal*, and in pamphlet form as a tract. The question was then taken and carried unanimously by a rising vote. The conference soon after adjourned, and other portions of the report were not acted upon. The address, however, was a trumpet blast, and was in every way worthy of the body in whose name it was issued, and eminently fitted for the times. It was incorporated in full by Dr. Bangs in his History of the Methodist Episcopal Church. As a tract we suppose it to be now out of print, and being a document of historic interest we give it a place here. It was adopted by the conference as a summary expression of the views of that body on the subject of temperance, and is at once a scientific and religious treatise,

containing in itself a masterly argument, an eloquent remonstrance, and a forcible appeal:

"The delegates from the several annual conferences of the Methodist Episcopal Church, in General Conference assembled, at Philadelphia, May, 1832, after due inquiry and deliberation, have deemed it necessary to submit to the consideration of the ministry and membership of the Church, throughout the United States, the following remarks and advice on the subject of temperance, viewed as a question of intense and growing interest, now extensively occupying the attention of the religious public and the American people in general.

"The duty and necessity of strict and exemplary abstinence from indulgence in the use of ardent spirits and intoxicating liquors of every sort, will be found to have been a part of the moral discipline of our Church from the earliest date of its existence and operations; and it is known to those who are at all familiar with our history that we have accomplished much in preserving those immediately under our charge proverbially pure from the stain and free from the curse of intemperance. Nevertheless, our success has not been entire, and much remains to be done before we can realize our wishes and the great object of our long-continued efforts in this very interesting department of Christian morals. And it is in order to effect this we now address you as the public servants of the Church, and officially intrusted with the administration of its discipline. We have too much

confidence in the intelligence and piety of the persons addressed—the great body of our charge—to suppose for a moment that any apology is necessary for offering you the reflections and advice we propose, believing as we do that the intemperance we discourage, and would banish from the Church and the world, is alike unworthy and unbecoming all who bear the Christian name, or would be considered useful and reputable members of society in general. The vice of which we complain, and against indulgence in which we would urgently and affectionately remonstrate, is broadly and unsparingly condemned in the Scriptures of the Old and New Testaments, as directly inconsistent with Christian character, and fatally contravening all the hopes and claims of moral excellence. As Christians we bow to the authority of inspiration, and its language is too explicit and solemn on this subject to be misunderstood, or waived, by any who are not utterly reckless both of the welfare of this life, and the more weighty interests of immortality in another.

"In the language of the Bible on this subject there is nothing deficient or equivocal; and although we do not propose an enlarged discussion, yet we can not refrain from asking your attention to its fearful and varied testimony against the sin of intemperance, the condemnation of which is uttered in every variety of form and phrase. 'Be not drunk with wine; wine and new wine take away the heart; wine is a mocker, strong drink is raging; he transgresseth by wine; they

have erred through wine, and through strong drink are out of the way; the priest and the people have erred through strong drink; woe to them that rise up early to follow strong drink, and continue till wine inflame them,—*therefore* hell hath enlarged herself, and opened her mouth without measure; woe to them that drink wine in bowls; be not among wine-bibbers; who hath woe, sorrow, contentions, and babblings? they that continue long at the wine; they that go to seek mixed wine; woe to them that are mighty to drink wine, and men of strength to mingle strong drink; he is a drunkard, and all the men of the city shall stone him with stones, that he die; it is not for kings to drink wine, nor princes strong drink; he who shall add drunkenness to thirst, the lord shall blot out his name from under heaven; woe to the drunkards of Ephraim, they shall be trodden under foot; while they are drunken they shall be destroyed as stubble full dry; blessed art thou, O land, when thy princes eat [and drink] for strength, and not for drunkenness; woe to him that giveth his neighbor drink,-that putteth the bottle to his mouth, and maketh him drunken!' A statute of perpetual obligation, throughout all generations of the priesthood, was, that they were not to 'drink wine or strong drink' while engaged in the service of the tabernacle; and in another connection, the obligation is made equally binding: 'Neither shall the priests drink wine when they enter into the inner court.' The drunkenness of Noah, Lot, Nadab, Abihu, and Nabal, incurred the displeasure of heaven;

while the vow of the humble Rechabites, 'We will drink no wine' is commemorated by the special and public approval of Jehovah; and to these we might add the examples of the wife of Manoah, Hannah, Samuel, and the Nazarites, as securing the sanction of divine commendation. We need scarcely add that these solemn and admonitory lessons of the Jewish Scriptures on the subject of intemperance are enforced in the language of persuasion, as well as the most fearful denunciation.

"And the language and warnings of the New Testament are equally decisive and uncompromising in the utter condemnation of the vice of intemperance in all its forms. 'Drunkards shall not inherit the kingdom of God.' Drunkenness is ranked among 'the works of the flesh,' and is expressly said to exclude the delinquent from the kingdom of heaven. If any man be a drunkard, 'with such a one, no, not to eat.' Excess of wine is classed with the enormities of 'lasciviousness, revelings, and banquetings.' It is the offspring of darkness. 'They that are drunken are drunken in the night.' 'Take heed that your hearts be not overcharged with drunkenness;' 'let us walk honestly, not in drunkenness;' 'be not drunk with wine; the evil servant who drinks with the drunken shall be cut asunder, and have his portion with hypocrites and unbelievers.' The Pharisees thought they could not more effectually reproach our Lord than to style him, 'a wine-bibber!' St. Paul ranks it among the virtues of Christian bishops and deacons, that they

'be not given to wine.' Look, also, at the example of John the Baptist, 'and a greater than he.' The stern and unyielding purity of the former in this as well as in other particulars, is held up to the notice and imitation of all who 'who name the name of Christ.' And when the intoxicating cup usually tendered to suffering malefactors, to procure insensibility to pain and lessen the agony of death, was by the courtesy of Jewish and Roman cruelty tendered our Lord, the illustrious sufferer disdained the unholy succor, and trod the wine-press of the wrath of his Father without the dishonorable resort of accepting unworthy means to sustain him in the conflict. Would to God that we, that all Christians in affliction and trial, might do as he did, in the hope of overcoming with him! And allow us to add here, that such are the criminal and fatal effects of this species of intemperance, thus forcibly portrayed and denounced in the Bible, that wine, used as a generic term, denoting strong intoxicating drinks of every kind, and confining the remarks to its abuse, is made to symbolize the wrath of God, and the misery of the damned in a future state of retribution! It follows, therefore, that no person of ordinary intelligence can consult the pages of inspiration without perceiving at once that the common use of alcoholic intoxicating liquors, of whatever kind, is strictly and unequivocally forbidden in the Scriptures, as plainly and fatally injurious to the best interests of man, in time and in eternity; and as in other instances, so in this, the beneficent

Author of our being has unalterably conformed the constitution and laws of our nature to the pre-existing purpose of his will in relation to the immutable principles of right and wrong, and accordingly all our physical aptitudes and moral instincts resist the allurements and motives to a course of intemperate indulgence, until a series of vicious experiment and training, offering rebellion to the best feelings of our nature, and grossly violative of every principle of duty and moral obligation, shall have prepared the victims of intemperance for all that is monstrous in folly or hateful in crime.

"God, who is the author of nature, no less than of revelation, has abundantly provided for the essential happiness and relative usefulness of mankind; but the experience of all ages and nations has furnished the most indubitable proof that the use of ardent spirits is totally inconsistent with *either*, and thus opposed to the benevolent intentions of Heaven and provisions of nature, must be considered as a transgression of the will of God.

"And this view of the subject becomes the more convincing and striking when we attend to the *peculiar nature and properties* of all intoxicating drinks. In all these *alcohol* is the principle of all intoxication, and it has been clearly demonstrated by the researches and experiments of chemistry and pathology of the human frame, that alcohol is an *essentially active poison*, and that the constant use of it, in any shape, must necessarily injure health, and finally destroy life itself.

"The mischievous *principle* of inebriety, of which we now speak, can not be made to nourish and invigorate the body. It is by the appointment of heaven and the constitution of our common nature, rendered *incapable* of producing such a result. Its conversion into *chyle*, after being received into the stomach, and its subsequent appropriation by means of the blood-vessels, for the purpose of renewing and invigorating the body, are known to be impossible. No alcoholic substance can be controlled, digested, or appropriated by the stomach. When received there it immediately diffuses itself throughout the whole system—it penetrates the very substance of the body, the brain, the nerves, and the blood-vessels. All become excited and inflamed; the functions of the entire system become deranged; its action is irregular, and the well-adjusted play of its parts and mechanism disturbed and disordered; often deranging not only the functions of the body, but even its organic structure; and in whatever assignable measure alcohol, found in all *spirituous* liquors, and in most of our *wines* and malt drinks, may be drunk, these effects must necessarily follow, in a proportionate degree. And hence the wisdom and kindness of our Creator, manifestly shown in the fact that the appetite for this popular but mischievous poison is unnatural, artificially acquired, and a perversion of the dictates and provisions of nature. And in our judgment this view of the subject furnishes us with a strong additional argument in favor of the utter rejection of alcoholic drinks, except as a

medicine, when the want of proper skill, or other adequate means, may authorize, in rare instances, an exception to the general rule of *total abstinence.*

"We are the more disposed to press the necessity of *entire* abstinence, because there seems to be no safe line of distinction between the *moderate* and immoderate use of intoxicating drinks—the transition from a temperate to an intemperate use of them is almost as certain as it is insensible; indeed, with us *it is a question of great moral interest, whether a man can indulge in their use at all, and be considered temperate.* We have seen that the natural, unperverted appetite of man does not ask for them, and the only motive that can possibly determine such an indulgence, is to obtain from them a vivid impression upon the nerves, more or less agreeable at the time, but utterly oblivious of better, because more salutary, feelings. This result is unnatural, and of course it offers violence to the constitutional order and functionary uniformity of nature; and we respectfully submit, whether the means therefore must not be sinful.

"It has been already remarked, that the essential constituent in all intoxicating liquors, producing inebriety, is alcohol, and that this is found in large proportions, not only in the different kinds of distilled liquors, but also in most of the wines, and vinous, as well as malt preparations drunk in this country. Who is not alarmed, not to say confounded, when he reflects upon the amount of this bewitching poison which is found in all our fashionable drinks? How can a

Christian account to his conscience and his God for swallowing daily an amount of *carbon*, *oxygen*, and *hydrogen*, of which alcohol is compounded, and which, if taken separately from other neutralizing ingredients, would deprive him of life perhaps in a few hours? In a bottle of brandy, for example (we are guided in the estimate by Saussure and Brande), there is more alcohol, by actual measurement, than water; in our best wines, say Port and Madeira, as received and used in this country, nearly one-half is alcohol; about six ounces of this poison will be found in a quart of strong cider, and little less than four in a bottle of porter or ale! In a brief address, however, we can only bring these facts into view in a summary way. We propose them for examination and reflection, and we implore the thousands under our charge to bestow upon the whole subject the attention it so obviously and pressingly deserves and demands.

"The great and increasing interest, the deep and lasting stake we must always have, as a Church, in preventing and curing the evils of intemperance, will furnish an obvious and commanding vindication of the course we have adopted, in making this appeal to the good sense and enlightened piety of the Methodist Episcopal Church. We consider all intemperance, whether in its incipient or more advanced stages, as an abuse of the physical force and vigor of man, and seriously deducting from the integrity of his mental powers and moral purposes; and we therefore invoke

the aid of our people in an attempt to banish the evil from our Church altogether.

"We would remark here, also, that the immorality and curse of intemperance are most fearfully evinced, not only in its immediate and incipient, but in its final effects and relative bearings upon the *confirmed* intemperate, and others found in necessary connection or casual contact with them: impiety and worthlessness, disease and death, are its necessary attendants. God and nature have so disowned and frowned upon it, as to stamp it with the character of unmingled evil. There is no one redeeming element or aspect about it. In its best and most imposing forms, it offers nothing but plague and pollution. God forbids it; it is the object of nature's abhorrence, and its uniform effects demonstrate that to persist in its practice is to renounce the friendship of Heaven, and claim kindred, not with brutes, but infernals. All, therefore, must look upon it as an evil unhallowed by any, the smallest good. We have seen that it invariably undermines health and leads to death, and, in most instances, death untimely and disgraceful. However insidious in its progress, it is fatal in its issue. We need not ask you to look at the brutal, the polluted, and demoralizing victim himself—a curse and a nuisance, whatever his name, or wherever found. We need not quote his beggared family and heart-broken connections. We need not cite you to the wretched thousands found as criminals in your penitentiaries,

patients in your hospitals, lunatics in your asylums, and vagabonds in your streets! Few, perhaps, are aware of the extent, the secret and insidious spread of the evil we would arrest. Its destructive influence is felt in every department of business, duty, and society: in our legislative halls; at the bar of justice; upon the judicial bench, and even in the pulpit. A large portion, we fear, of the most important and responsible business of the nation is often transacted under the influence, in a greater or less degree, of alcoholic excitement; and can those be innocent who contributed to *secure* such a result, whether by the pestilential example of temperate drinking, as it is called, or the still more criminal means of furnishing the poisonous preparation by manufacture and traffic for the degradation and ruin of others?

"The man who drinks intemperately ruins himself, and is the cause of much discomfort and inquietude, and, perhaps, actual misery, in the social scene in which he moves; but the manufacturer, and those who are engaged in the traffic of ardent spirits and other intoxicating liquors, do the work of death by wholesale; they are devoted by misguided enterprise to the *ruin of human kind*, and become directly accessory, although not intended by them, to the present shame and final destruction of hundreds and thousands. And we gravely ask, with no common solicitude, Can God, who is just, as well as good, hold that Church innocent which is found cherishing in her bosom so awful and universal an evil? We have seen this evil

broadly and unequivocally denounced in the Scriptures, as an utter curse, and big with ruin to the best hopes of man. Nature and Providence unite their testimony, and award to it the same condemnation. Our Church has long borne similar testimony, and this is especially true of the father and founder of Methodism.

"He says of ardent spirits *in general*, 'First of all, sacredly abstain from all spirituous liquors; touch them not on any pretense whatever.' On their *manufacture* and *sale* he remarks, 'it is amazing that the preparation or selling of this poison should be permitted, I will not say in any Christian country, but in any civilized state.' He pronounces the *gain* of the trafficker in ardent spirits, 'the price of blood,' and adds, emphatically, 'Let not any lover of virtue and truth say one word in favor of this monster. Let no lover of mankind open his mouth to extenuate the guilt of it. Oppose it as you would oppose the devil, whose offspring and likeness it is.' Of *grocers* in this traffic he affirms, 'They murder mankind by wholesale, and drive them to hell like sheep.' He denounces both the manufacture and the sale of spirituous liquors, except for mechanical and medicinal purposes, as a gross immorality; declaring, 'None can gain in this way by swallowing up his neighbor's substance, without gaining the damnation of hell!' And hence one of the original rules of the Methodist societies, as drawn up by John and Charles Wesley, precluded 'drunkenness, buying or selling spirituous liquors, or drinking

them, *except* in cases of *extreme* necessity.' And we can not but fear that the alteration of this rule by the American Methodists, and the substitution of another less unequivocal in its character, since 1790, have been attended with but little good to *any*, and perhaps with *direct injury* to thousands. And now that the engrossing question of total abstinence is arresting the attention of most evangelical Churches in the United States, and in many of them becoming a term of membership, we are fully convinced it would be criminal in us to remain silent, and not lend our aid and co-operation in purging the Churches and redeeming the nation from this insidious, yet alarming and desolating, evil.

"Finally, persuaded as we are that intemperance, in all its aspects and gradations, is a physical evil, unmitigated by any mixture of good, and also a moral offense against the laws of God, and the claims of Christian piety, unmodified by any indemnifying consideration whatever, we would at all times, but at this time especially, when such combined and powerful efforts are making to arrest the evil, cast in our dividend of social and moral aid, and do all in our power to accomplish an object as every way momentous as it is desirable. And we close by remarking, that we look upon all as implicated in the duty and the interest, and we shall cheerfully and promptly concur with all in an effort to expel the demon of intemperance, not only from our Churches, but from the nation, whose *welfare* and *fortunes* must be always

viewed in intimate connection with its morals." (Bangs's Hist. M. E. Ch., Vol. IV, 87.)

One of the most active temperance men of this period was Dr. Wilbur Fisk. He embarked in the temperance cause as early as 1827, and ever after it made an important feature in his history. His attention was called to it by the active labors of the National Temperance Society, and by the ravages of the liquor-traffic in the Methodist societies. Rev. Dr. J. Holdich, the biographer of Dr. Fisk, says: "Thus we had many members who made and sold ardent spirits, and many more who gave such latitude to the condition expressed in the rule as to drink whenever they chose. The consequence was the generation of an appetite for them among many, and the creation of habits of inebriety. Hence, there were more instances of degradation from the ministry and expulsions from the Church from this than from any other cause, perhaps than all others put together. These things Mr. Fisk saw, and they deeply affected him. Even in his own neighborhood, in his circle of familiar friends, a member of the Church, a trustee of the academy, owned a distillery, and carried on an extensive business, using the article so freely himself as to create serious alarm among his friends. Yet there was no remedy. The Church did not prohibit the manufacture and sale, and he only drank when he thought it necessary." (Life of Fisk, p. 205.)

In 1827 a temperance society was organized among the students of the Wilbraham Academy, of which

Dr. Fisk was principal. In an account of this, written by himself, he asks, "Would it not be well for ministers to preach expressly on this subject and aim their arguments, not so much at the drunkard, for his case is almost hopeless, as at the practices of temperate men?"

Dr. Fisk experienced much opposition and some obloquy. He was strongly opposed by the *Christian Advocate* for a time, but ultimately conquered opposition and saw strong measures adopted by many conferences. His whole soul was enlisted in the cause, and he wrote an address to the members of the Methodist Episcopal Church upon the subject.

It was an earnest and forcible appeal, and did much good. It was published in tract form, and was widely circulated. It reveals the extent to which the Church had gone in the traffic and use of spirituous liquors. Many sentences are full of pungent, searching truth. The writer's soul was aroused and on fire. He says, "I am pleading the cause of God and the cause of humanity. I feel the subject like fire in my bones and like a flame in my heart, and I am constrained to speak; I must unburden my soul; I must at least clear my own skirts of the blood of those who perish. I say, then, on all the moderate drinkers in our land, on all that traffic in the accursed thing, rests the woe that God himself hath denounced on him that putteth the cup to his neighbor's lips and maketh him drunken. I speak not now of past days before the public mind was enlightened on this sub-

ject. Time was (may God forgive us, for we did it ignorantly in unbelief) when we were almost all sharers in this guilt and knew not what we did. But now the darkness is past and the true light shineth. God in his providence has shown us what good men have long desired and prayed for—the certain way of removing forever from our land intemperance and its woes—*entire abstinence.*" The author mourns over the fact that the temperance reformation, developing great strength and sweeping over the whole land, shaking the whole liquor interests in 1826, had begun to decline in 1832, and that in a great measure the Christian Church was responsible for it. He says, "Christians of various denominations are strengthening the hands of the wicked. And is our own Church clear? Let the truth be told to our shame. In spite of our excellent rules on this subject; in spite of the writings of Mr. Wesley, who, under God, was the founder of our Church; in spite of the worthy example of the greater portion of our members; in almost every place I visit or hear from (and I have made much inquiry on this point) some Methodists are found who drink and deal in ardent spirits." This picture of the Church as it was fifty years ago is not a bright one, but, thank God, it has now cleared itself of complicity with the traffic. Our Church rules or laws prohibit its use or any participation in its traffic, however remote.

The author continues: "When was it ever known that the community at large carried a question of

morals beyond the Church? When was it ever known that the community was reformed when the Church was corrupt? God designed his Church to be the salt of the earth—the guardian of public morals; and when she ceases to be such the flood-gates of immorality are thrown wide open. . . . On the other hand, if the Church throws all her influence on the right side, the powers of darkness will be driven back, and the cause of God will triumph.

"But what shall we do? it is asked. Let every Methodist (for I now address myself particularly to my own Church) quit the use of ardent spirits entirely; for unless you do this, you are not only not *for* the cause, but you are *against* it. Let the waving banner of our Church have inscribed on it, in large capitals, ENTIRE ABSTINENCE! and to this principle let every member pledge perpetual fidelity."

In this strong address are such sentences as these, "'Rum,' said a brother in the ministry, 'is a non-conductor;' and he then added with an emphasis that caused his words to thrill through my whole frame like the death chimes of souls, 'drinking rum and going to hell are synonymous terms!'" "Why the dram-shop is the recruiting rendezvous of hell! And shall a Christian be the recruiting officer?"

In urging the Christian ministry to devote themselves to this work he uses the following beautiful illustration: "Never mind if they charge you with not preaching the Gospel. If it is not preaching the *kingdom of God*, it is at least *preparing the way of the*

Lord. When Cyrus would take Babylon he found the walls impregnable. The only place unwalled was the channel of the river Euphrates, which had its course under the wall and through the city. He dug ditches, and turned the stream, and then marched his army, without difficulty, into the heart of Babylon. How long shall the children of this world be wiser in their generation than the children of light? Do we wish to storm the city of Destruction, and conquer the Babylon of sin? The only way of approach is already preoccupied by a *river of fire.* We must turn the current of this river before we can get possession of the city. If we can succeed in this, the victory is ours."

We have noticed in a preceding chapter the action of the New York Conference. Other conferences followed in the same line, committees were appointed, agencies were established for the promotion of this work. The Tennessee Conference, which met in Pulaski, Tennessee, November, 1833, Bishop McKendree presiding, passed the following resolutions:

"*Resolved*, That this conference view with deep concern the demoralizing influence of the use of ardent spirits upon the human family, not only as the prolific mother of vice, but also as an opposing barrier to the influence of moral and religious culture. Wherefore,

"*Resolved*, That we will not take, buy, or sell, or use the article ourselves, nor keep it for the use or entertainment of our families or friends, and that we

wish in all prudent ways to discourage the use of it in the community.

"*Resolved*, That we disapprove of the common mode of electioneering, as having an evil influence on the morals of society, and that we will not vote for any candidate that condescends to the practice of treating to secure his election."

At the succeeding session of this conference in 1834, advanced action was taken, which, for the time, was strong, if not startling. Rev. J. B. McFerrin, D. D., the historian of Methodism in Tennessee, says, "The 'cause of temperance' about this time was agitating the public mind; strong drink had blasted character, destroyed the intellect, ruined the estates, and carried to premature graves tens of thousands of the citizens of the country, and the friends of virtue everywhere seemed to be aroused and were coming to the rescue. The Methodist Church had from the beginning incorporated a clause in its General Rules prohibiting the use of ardent spirits as a beverage, but now the conference was willing to co-operate with others in the great effort being put forth to redeem and save their countrymen. Hence the following preamble and resolutions were adopted:

"'*Whereas*, The temperance reformation is one of vital interest to the public weal generally, and particularly to the great cause of morals and religion; and *whereas*, the excellent rule in our form of Discipline on the subject is necessarily limited in its influence; not extending to any beyond the pale of the Church,

and is not uniformly enforced upon Church members; and *whereas*, a public expression of the sentiments of this body of ministers on the baleful effects of the use of ardent spirits would exert a great and happy influence upon the public mind, and especially upon our congregations; therefore,

"'*Resolved*, That the Tennessee Conference resolve itself into a temperance society, on the broad principle of total abstinence from the use of ardent spirits or intoxicating drink, except as a medicine.

"'*Resolved*, That each member of this conference be a temperance agent, and that he feel himself morally obligated to form a temperance society in each congregation within the bounds of his charge.

"'*Resolved*, That a committee be appointed to make arrangements for a public temperance meeting of the conference.'

"The society being formed, Joshua Boucher was elected president; Thomas L. Douglass, Robert Paine, and A. L P. Green, vice-presidents; and Dixson C. McLeod, secretary." (Meth. in Tenn., Vol. III, p. 438.)

The officers of this society were honored names in Southern Methodism. Robert Paine became bishop, A. L. P. Green was one of the foremost men in the Church, and T. L. Douglass was secretary of the General Conference in 1832 and 1836. The action of the Tennessee Conference is the most practical and efficient of any that we have found at that early day, and commends itself to the ministry of the present time as worthy of emulation.

Chapter VI.

THE ACTION OF THE GENERAL CONFERENCE ON TEMPERANCE FROM 1836 TO 1848.

1836. Between the General Conference of 1832 and that of 1836, the question of reinstating Mr. Wesley's rule on spirituous liquors was agitated in the annual conferences, and many petitions and memorials were sent up to the General Conference of 1836, which was held in the city of Cincinnati. On motion of S. Luckey, these memorials, and so much of the journals of the annual conferences as related to the change of rule, were referred to the Committee on Temperance. The Rev. Dr. Edwards, corresponding secretary of the American Temperance Society, was introduced to the conference, "and delivered an address on the subject and advantages of the temperance reformation, in which he stated that the said society had collected and published important facts, which go to show the blessed results of temperance efforts." On motion of Dr. N. Bangs, a vote of thanks was given to Dr. Edwards, "for his interesting address," and all the preachers were recommended to get the volume alluded to by the speaker.

The Committee on Revisals presented a report, which was adopted, in which the law of 1816, "No

preacher shall distill or retail spirituous liquors without forfeiting his license," was changed so as to read, "No elder, deacon, or preacher shall distill or retail spirituous liquors without forfeiting his official standing."

A committee was appointed to prepare an address on temperance to be sent to the British Conference, but we can not find that they reported. The conference did not give the question the attention which its importance demanded, but there was a sufficient reason for this. The most exciting subject that ever occupied the minds of the American people, was just now moving the whole country and especially the Church—the anti-slavery movement. It was just beginning to shake the Methodist Episcopal Church to its foundations, and it is not surprising that every thing else was for the time held in abeyance. The committee on temperance reported, and the report was the occasion of a long debate. The report is not given. Some resolutions were voted on and lost, and others were adopted; the report was then, on motion, "referred to the bishops for their decision whether its contents interfere with the restrictive regulation in our Discipline." (Journal, Vol. I, 496.) We can find no evidence that the bishops reported.

1840. In the conference of 1840 a committee of five was appointed on temperance, with J. S. Tomlinson of Kentucky Conference, as chairman. The question of the restoration of Mr. Wesley's original rule had been submitted to the annual conferences in

the form of a memorial praying for its restoration. The first resolution on this matter in 1840 was made by George Peck.

"*Resolved*, That the committee on temperance be instructed to investigate the Journals of the several annual conferences, in order to ascertain the state of the vote upon the restoration of Mr. Wesley's rule on the sale and use of ardent spirits, and report the same to this conference as soon as possible."

The committee made a report on the twenty-third of May, and in that report gave their own interpretation of the restrictive rule. They were opposed to the restoration, and sought to embarrass it in every possible way. In the annual conferences the memorial praying for and authorizing the General Conference to make the alteration, had been submitted to the vote of two thousand and eighty Methodist preachers. One thousand seven hundred and seventy-four voted in the affirmative, and only three hundred and six in the negative; yet the committee reported against the change, because they thought that the "true grammatical construction of the language of the Discipline implies that there must be three-fourths of the members of every annual conference in favor of the contemplated measure, in order that it may lawfully be carried into effect." (Bangs's History, Vol. IV, 398.)

The report represented Tomlinson's views. He was opposed by Drs. Winans, Fisk, and Slicer, and the report was never adopted. Near the close of the session, Dr. H. Slicer offered the following resolution:

"*Resolved*, That the following words be stricken from our General Rules, namely: 'Drunkenness, or drinking spirituous liquors, unless in cases of necessity;' and that the following be inserted in place thereof, 'Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.'"

The vote on this resolution stood, seventy-five affirmative and thirty-eight negative, but H. B. Bascom voted after the secretary's count, making seventy-six affirmative, and thus making exactly the two-thirds majority required by the restrictive rule, if it be understood of those present and voting; but Bishop Andrew, who presided, decided that as two-thirds of the elected members did not vote for it, the motion was lost, and because of the lateness of the hour, the friends of the measure made no appeal from the decision of the chair. By this decision, contrary to reason and parliamentary usage, this important measure was put beyond the possibility of adoption for at least four years. This was the last item of business done in the General Conference of 1840. It immediately adjourned.

In the whole history of the Church we know of no greater injustice ever done to this cause and to its advocates than was done in the Conference of 1840. A memorial praying for the restoration of the original rule had been sent the round of the annual conferences, and, as we have seen, a very large majority were in favor of the change, but upon a mere technicality or worse, the committee reported adversely. If their

reasoning had become the law of the Church it would have put it in the power of the smallest annual conference to defeat the will of all the rest. The report was not adopted, but its presentation indicates the purpose and animus of its authors. The fact that two-thirds of this same conference voted in the affirmative for the restoration of the original rule shows that they could not have favored Dr. Tomlinson's view of the restrictive rule. And when the matter was afterward presented to the Kentucky Conference, of which he was a member, the vote stood seventy-nine for the restoration and only *one* against it.

The decision of Bishop Andrew, that it required two-thirds of all the elected members of the General Conference to restore the original rule, was of the same order, and was evidently given to override the will of the Church and defeat a measure that was demanded by a constitutional majority.

The objectionable section "Of the sale and use of spirituous liquors," adopted in 1796, was at this time stricken out, which was a great relief to the friends of temperance and the Church.

1844. After the close of the Conference of 1840 the memorial for the restoration again went the round of the annual conferences. We learn from the report of the temperance committee in the conference of 1844 that it fell sixteen votes short of the requisite majority of the members of the annual conferences to make it constitutionally obligatory upon the Church. They presented the following preamble

and resolutions, which, after considerable debate, were adopted:

"*Whereas*, The use of intoxicating drinks tends to the formation of intemperate appetites and habits, and is subversive of the health, morals, domestic peace, and happiness of mankind; and, *whereas*, total abstinence is the only safeguard against all these evils; and, *whereas*, the rule of our faith and practice, not only pronounces a woe against the drunkards of Ephraim, but also upon him who puts his bottle to his neighbor's mouth; therefore,

"*Resolved*, 1st. By the delegates of the annual conferences in General Conference assembled, that we cordially approve of the design, and recommend the pledge of the American Temperance Union.

"*Resolved*, 2d. That we recommend to all our preachers, traveling and local, and to all our members and friends, to give to the temperance reformation, now in successful progress in this and other countries, their unreserved approval and earnest and liberal support." (Debates of General Conference 1844, page 194.)

The friends of temperance endeavored to have a law inserted in the Discipline which should have the force of the original rule. It was presented by the Committee on Revisals, and was to the effect that "no members should use as a beverage, or manufacture or traffic in intoxicating liquors, on pain of expulsion, after remonstrance." This was advocated by J. T. Peck (now bishop), and strenuously opposed by

others. It was finally laid on the table. The debate upon this question aided in the adoption of a resolution, by a vote of ninety-nine to thirty-two, by which the question of the restoration of Mr. Wesley's rule was submitted to the annual conferences. Mr. Early offered a resolution by which he sought to embarrass the measure.

"*Resolved*, That it requires two-thirds of all the members of the General Conference to alter or recommend a change in the restrictive rules."

Thus it was sought to confirm the decision made by Bishop Andrew in 1840. This was ably debated by Dr. Geo. Peck, and the resolution was lost by a vote of ayes, fifty; nays, ninety. This question was to go again for the third time to the annual conferences. The General Conference of 1844 was the last in which the undivided Methodist Episcopal Church ever met. The division took place virtually at that time. In 1846, the Southern portion, consisting of thirteen annual conferences, held a General Conference of their own, and formed a separate and distinct ecclesiastical organization under the name of "The Methodist Episcopal Church South." They would, therefore, not be governed by any action of the General Conference of 1844, and henceforth we trace only the efforts of that portion of American Methodism which retained the original name, "The Methodist Episcopal Church."

Chapter VII.

ACTION OF THE GENERAL CONFERENCE ON TEMPERANCE FROM 1848 TO 1864.

1848. The proposition to restore the original rule was only submitted to the Northern conferences for the reasons before stated, and only these conferences were represented in the General Conference of 1848. The first action in relation to temperance was as follows:

"*Resolved*, By the delegates of the several annual conferences in General Conference assembled, That the present rule on spirituous liquors be stricken from the General Rules, and that Mr. Wesley's original rule be inserted in its place."

This was adopted by more than the constitutional two-thirds majority. The law adopted, on motion of J. Axley, in 1816, "No elder, deacon, or preacher, shall distill or retail spirituous liquors, without forfeiting his official standing," was expunged from the Discipline, as the whole matter was now covered by the General Rule. The following was the final report of the committee on temperance:

"It affords us great pleasure to announce, that within the last twenty years the doctrines of the temperance reformation have been disseminated through-

out the civilized world, and in many countries they have exerted a most powerful and salutary influence over all classes of the people. Temperance, we believe, is one of the practical features of our common Christianity, and should combine the energies and zeal of all pious people in its support and promotion. By its instrumentalities unnumbered thousands have been rescued from the most hideous forms of vice, from degradation, poverty, and wretchedness; and their smiling families attest the importance of their reformation. This cause has not only arrested and rolled back the desolating tide of intemperance, but it has spread innumerable blessings in its pathway; being often followed by revivals of experimental religion, it secures the interests of its subjects under God, both in this life and in that which is to come.

"The great truth, that alcoholic drinks are never necessary for persons in health, but always injurious, has been freely discussed in all circles of society, and vast multitudes of moderate drinkers have been brought under its influence, and now advocate and practice total abstinence from all intoxicating liquors. In all this we do rejoice.

"We proclaim with peculiar satisfaction that we now have Mr. Wesley's rule on spirituous liquors restored to our General Rules. This was done by a vote of two thousand and eleven to twenty-one in the annual conferences. This overwhelming majority may be considered as full proof that the making, vending, or using intoxicating liquors as a beverage are judged

to be unchristian practices by American Methodists, and ought not to be tolerated by the Church of God.

"Your committee recommend to the General Conference the adoption of the following resolutions:

"1. *Resolved*, That while we recognize the good hand of our God in giving success to the temperance enterprise in former years, we deem it our special duty, at the present time, to send up our most fervent prayers, and to put forth our utmost Christian endeavors to secure the complete triumph of this great cause; and that we most earnestly recommend to all the annual conferences to adopt such measures as they shall deem best calculated to advance this very desirable object.

"2. *Resolved*, That we cordially approve of the design of the New York Temperance Society, based on Christian principles, and should rejoice to see similar associations organized throughout the country."

We think the fact of the withdrawal of the thirteen Southern annual conferences accounts for the overwhelming majority obtained for the measure in 1848. There were among the Southern delegations some of the warmest advocates of the temperance cause, yet the records show that the obstructions to temperance measures in the General Conference came from that source. In the annual conferences of the North the whole body of the preachers voted for the restoration of the original rule with the exception of twenty-one.

The action of this conference speaks volumes in

attestation of the correctness of Mr. Wesley's views. After an experience of nearly sixty years the Church came back to its original starting-point, and inserted the rule as it stood in 1743, and as adopted by the Methodist Episcopal Church at its organization in 1784, and as it stands in the Discipline now in 1882. We would not claim for Mr. Wesley any thing like inspiration, only such inspiration as God gives to earnest and holy souls who hold intimate communion with him; but he possessed a deeper insight of the wants and woes of men, and had a greater knowledge of the remedies adapted to their condition, than was possessed by any of his generation.

The report above given is a declaration of victory after a fight of more than half a century. But little is recorded of the contests until 1812; from that time on it was waged with more or less intensity, and it culminated in a victory for the right, and once more *total abstinence* is inscribed on the banner of the Methodist Episcopal Church. The General Conference of 1848 will be looked back to with pleasure as an important epoch in the history of temperance in our communion.

1852. There can be no doubt that the action of the conference of 1848 had a most beneficial effect upon the Church. The question of the restoration of the original rule had been more or less debated in every annual conference since 1832, and there was a growth of the temperance sentiment in the Church. The Discipline now made no compromise with it.

Spirituous liquors were not so often kept by householders, domestic wines were not so often made, and social wine-drinking was not so commonly practiced in Church circles. The agitation of the question had produced a deep and lasting effect upon the mind of the Church. To be convinced of this, one has only to read the representations made of the condition of the Church by its best friends, from 1825 to 1844, and then look at the Church as it is to-day. Where are the stationed or local preachers who manufacture, vend, or use spirituous liquors? Where are the "rendezvouses of hell with Methodists as recruiting officers?" Where are the side-boards filled with choicest liquors for the entertainment of friends? Are they not numbered with the things of the past, and remembered only as incidents of a darker age? There may be some now who bear the name of Christian within our communion who indulge in the use of spirituous liquors, but the religious sentiment of the age compels them to do it in private.

At the General Conference of 1852, the matter was presented in the "Bishops' Address," in the following paragraph: "We commend to your best efforts the cause of temperance, connected with which are the interests of humanity, and the welfare of Church and state." This was referred to a committee, who presented a good report, which was adopted. In the preamble, the fact is acknowleged that the temperance reform tends to the salvation of men, not only rescuing them from a life of open sin and crime,

but by its influence many are brought to Christ. It is also asserted that the Church, in exercising supervision over its membership does not discharge its whole duty. She must not remain an indifferent spectator of the struggle that is going on around her. The committee rejoiced in the fact that Church influences were seconded and confirmed by movements in the State legislatures. "The persuasive influences of the press and pulpit, and the more strenuous influences of Church discipline, have been re-enforced by prohibitory laws in several of the States."

The following resolutions were submitted and adopted:

"1. *Resolved*, That the use of intoxicating liquors, to any extent, as a beverage, is deeply to be deplored and deprecated, as tending to the forming and maturing of pernicious habits, and leading, by natural consequence to diversified crime, wide-spread misery, and the final ruin of vast multitudes for whom Christ died.

"2. *Resolved*, That we greatly rejoice in the recent manifestations of public sentiment upon this subject; and especially, that God is putting it into the hearts of civil rulers to interpose the authority of the state for the protection of society against what we hold to be an enormous social wrong—the manufacture and sale of intoxicating drinks.

"3. *Resolved*, That the encouraging aspects of this great cause present no just occasion for relaxation of effort on the part of its friends, but, on the contrary,

call upon us to renew our diligence, in the use of all proper means to spread and consummate those plans so obviously traceable to a propitious Providence, and so richly fraught with blessings of peace and good-will to men.

"4. *Resolved*, That we recommend the calm, judicious, but firm and impartial enforcement of our excellent disciplinary rules upon this subject." (Conf. Journal, 1852, p. 163.)

1856. Nothing of importance was done in this conference upon the subject. A committee was appointed, with Dr. H. Slicer as chairman. A report was presented, read, laid on the table, and ordered to be printed, but was not again taken up or acted upon. Other matters of a more exciting character, especially slavery, occupied the attention and energies of the conference.

1860. The General Conference of 1860 made up for the deficiency of the preceding conference in the advanced ground taken.

They say, "We are deeply sensible of the responsibility resting upon the Church for the ultimate triumph of temperance principles. While we appreciate the importance of the proper action of civil authorities and the use of social influences and instrumentalties for the extirpation of the vice of intemperance from our land, we utterly despair of the success of any means that may be employed, except as the Church maintains a position firm and unequivocal against all complicity with this vice, and at the same

time gives her earnest sanction and faithful co-operation to all proper measures for its destruction.

"We believe that right views upon this subject are gradually being extended and securing a firmer hold upon the public mind; but we are not blind to the fact that the traffic in intoxicating liquors, and their use in certain forms, have, with too large a portion of the people, an air of respectability, and not only go unrebuked by the civil law, but have, more or less, a connection with the Church, greatly to the detriment of true religion."

The resolutions adopted embraced the following points: The duty of ministers to preach expressly upon the subject, and in all proper ways form and maintain a public sentiment that shall recognize the connection between temperance principles and true religion. That the ministers should co-operate to secure prohibitory laws in their respective States. That domestic wine should be secured for sacramental purposes. That the committee had learned with pain of the practice in some localities of keeping ales and wines for common family use. They also asserted that "The renting of buildings for the sale of intoxicating drinks, and the practice of selling grain where it is known to be used for the manufacture of such liquors, is contrary to sound Christian morals, and violating that rule which enjoins on us 'to do no harm, and avoid evil of every kind.' That all ministers having charge of circuits or stations should faithfully enforce the provisions of the Discipline upon

this subject, and that every presiding elder should make it a subject of inquiry in every quarterly conference." (Conf. Journal, Vol. IV, p. 394.)

An inconsistency too long overlooked by the Church was condemned in this report—the renting of buildings for the manufacture and sale of liquor. This evil we shall find specifically forbidden at a later period. Also the selling of grain for the purposes of distilling. But we must labor and wait for the elevation of the public moral tone before even professed Christians will cease to pander to the vice of the times by producing those commodities which can have but little commercial value aside from the manufacture of alcoholic beverages. That portion of the report, assigning to the presiding elder the duty of special inquiry at the quarterly conference, had but little force as it was not inserted in the Discipline.

Chapter VIII.

ACTION OF THE GENERAL CONFERENCE ON TEMPERANCE FROM 1864 TO 1876.

1864. The late lamented T. M. Eddy, D. D., was chairman of the committee on temperance in 1864. He presented a report, which was adopted. It was brief, but touched upon some points not noticed by any preceding committee. It is as follows:

"Your committee report an urgent necessity for special efforts to stay the advancing ravages of intemperance. The old position of total abstinence needs to be restated and enforced; the growing tendency to social drinking should be checked, and, as far as may be, the youth rescued from the more open forms of this deadly vice.

"We have only to indicate our duty *as a Church*, leaving the employment of outside social or political agencies to be determined by individual conscience. We, therefore, submit the following:

"1. *Resolved*, That this General Conference recommend each pastor to preach specifically upon the subject, to point out the danger of social, and the more public and common forms of intemperance, and to urge total abstinence from all that can intoxicate.

"2. *Resolved*, That the editors of our Church

papers be requested to publish in their columns such articles on this subject as shall at once instruct and interest, pointing out the evil and the cure.

"3. *Resolved*, That our publishers be requested not to neutralize the teaching of such articles by the insertion of advertisements of alcoholic drinks, notwithstanding they may be called by some other name.

"4. *Resolved*, That we earnestly recommend that in all cases the pure juice of the grape be used in the celebration of the Lord's-supper."

The reports of the General Conferences from one quadrennium to another clearly show the ebb and flow in the tide of battle with intemperance. Sometimes there are indications of an advance all along the line, and sometimes of a check in the onward movement as though the forces of evil had gained new strength and were bidding defiance to all the temperance power. This was the case at this time. The ravages of intemperance were "advancing." Total abstinence needed to be restated "to check the growing tendency to social drinking." It must be remembered that this was the time of our civil war, the most serious crisis through which the country ever passed. It was a time when the godly people of the land sent up most earnest petitions to the divine Father, but it was also a time when drunkenness, immorality, and crime were exceedingly prevalent. War brings with it all its concomitant evils, among which drunkenness and profanity are always found. The cause of temperance languished for a time, and the

energies of Church and nation were all absorbed in the defense and perpetuity of our civil institutions.

The first and last resolutions of the above report were inserted in the Appendix to the Discipline in 1864.

1868. The report of 1868 is more elaborate than many of its predecessors; it is valuable in itself for its strong and earnest sentiments as well as for its indication of the sentiment of the Church at the time it was adopted. It is from the forceful pen of the late lamented Bishop Gilbert Haven, and will be read by many on that account. We, therefore, give it entire.

"The Committee on Temperance respectfully report:

"This cause has its roots deep in the nature and needs of man. The one confessed and universal bane of society is a passion for strong drinks. The savage African and American, the opium and arrack loving Asiatic, the peasantry of Europe, are alike the victims of this appetite. In all ages has this iniquity met the condemnation of the virtuous and good. Sages of heathenism and saints of the earliest Christian faith bewailed this evil, and commended the virtue of total abstinence. The Bible, from its beginning, condemns intemperance, and Christ the Lord declared its devotees could never enter the kingdom of God. The founder of Methodism, in an age and land in which this vice had full sway, opposed it by word and example, and built the Church of Christ on temperance with other graces of the Spirit. The Methodist

Church was the first Christian Church since the apostles, which forbade the use of spirituous liquors as a beverage. She also goes still further, and forbids their sale for such purposes. By this word she still stands. In her earlier days of poverty the temptation to indulge in strong liquors was not without its power over the laboring masses, with whom she was almost exclusively identified. But through the laws of her Discipline, and under the admonitions of her pastors and leaders, her members, through the grace of God, were largely delivered from the bondage of this appetite, and preserved unblamable among a crooked and perverse generation.

"At the present time this temptation assumes another form. It not only assails our poorer members, but those whom God has prospered, and has increased in riches. The fashion of this world in the circles of society in which they move is averse to total abstinence; and we regret to learn that some members of our Church are inclined to conform to these practices—to put wine and other dangerous liquors on their tables—and, far worse, to indulge in their use.

"We entreat all who are tempted by the fashions of worldly society, or of personal appetite, to abstain from this appearance and reality of evil. The honor of the Church, the safety of their families, the salvation of their souls, depend on their steadfastness against these allurements. Our wealth will bring with it the heaviest curse of Heaven if it becomes a source of corruption through any such complicity with popular sins.

"We rejoice to notice also the steadfast growth of this sentiment in the laws of the State. In many ways is this reform thus exhibiting itself. Stringent laws for the partial suppression of the sale of intoxicating drinks have been enacted, and in some centers are faithfully and beneficially executed. This is the right step to the true, ultimate, and only consistent end of all such legislation, the complete suppression of its sale for such purposes. This step has also been successfully taken. In several States of the Union such laws have been executed with general, and in many cases, with perfect, success. Hundreds of villages and even large towns in Maine, Massachusetts, and Vermont, have no place where intoxicating spirits are publicly sold.

"The efforts made in some States to overthrow these laws by the liquor traffic have been partially successful. But we devoutly rejoice that there is already a reaction in favor of this cause, which will restore it to more than its former vigor. This law should prevail through all the land. Our rescued people of the South greatly need its protection, so that the liberties they have just received may not prove an occasion of their ruin. Our foreign population require it to deliver them from the vices which their old-world habits have wrought in them, and to build them up in virtue. Our Indian tribes need it to transform them from savages to men, as the white man's whisky now transforms them from savages to demons. Our men in authority need it to preserve them from temp-

tations that assail those in high places, and who too often—and even lately in our history—have mantled the face of the people with shame, as they have heard how the wine-cup and the whisky-glass have caused these their national representatives and guardians to become a national dishonor.

"Another evil to which we feel it our duty to call the especial attention of the Church is one that is associated with this evil, and largely contributes to its prevalence. We mean the encouragement which Christians sometimes are tempted to give this practice. In consequence of its extent and diffusion through all the channels of trade, brethren, who themselves are personally blameless and earnestly hostile to intemperance, are liable to become entangled with this sin. They may let houses where intoxicating spirits are sold, or, as magistrates, issue licenses for their sale, or sell the products of their farms for the distiller, or raise crops whose chief, if not sole, value lies in this traffic. We entreat our brethren to shun all such complicity with this sin. Better be out of place and out of funds than to gain honor or wealth by such means. It will not truly enrich those who employ them, while it produces poverty, misery, and crime, and the unutterable doom of eternal perdition, as the portion of its erring victims.

"To the cause of total abstinence, therefore, whether in the Church or the world, whether in the usages or laws of society, will the Methodist Episcopal Church ever devote herself. She entreats her mem-

bers to keep themselves unspotted from the sin of drinking, selling, or encouraging the sale of spirituous liquors. She urges the legislatures, State and national, to protect her people, and all the people of every condition, from this most general and dangerous vice by laws prohibiting the sale of all intoxicating spirits as a beverage. She will trust and pray that the blessings of God may attend all the labors put forth in all this land, and across the seas, to limit, restrain, and abolish this gigantic iniquity.

"It has been proposed by several conferences that the Discipline should be changed so that it should read, 'intoxicating,' instead of spirituous, liquors, but we are of the opinion that the change is unnecessary, since all classes of beverages known to the trade as intoxicating, including ale, lager beer, cider, wines, and stronger drinks, are intended to be included under the term 'spirituous liquors,' and should be so considered by the members and ministers of our Church.

"The following resolutions are respectfully submitted, namely:

"'1. We gratefully acknowledge the goodness of God in stirring up the hearts of the people to see and feel and attempt to remove the great evil of intemperance.

"'2. We regret the prevalence of this vice among all classes in our land, and especially lament the late frequent revelation of its hateful and harmful power in the highest places of authority and honor. We

beseech those who rule over us to be themselves ensamples in the self-control which alone can make them worthy to control the nation.

"'3. We hail every legal measure to effectually restrain and extirpate this chief crime against society, and trust the law of prohibition may yet be the enactment of every State and of the national Congress, and be successfully excuted throughout all our republic.

"'4. We urge our brethren in no way, by any proposed co-operation, through the enticements of business or politics to encourage this evil, but to carefully abstain from all such temptations, that the Church may receive no harm, but may present a uniform front against the worst foe of Christ and souls.

"'5. When in the judgment of an annual conference it may be deemed best, we recommend the appointment of a preacher who shall devote himself exclusively to this reform.

"'6. That we recommend all our ministers to preach on temperance on the fourth Sabbath in June in each year, and to use their influence to secure a temperance celebration of the Fourth of July by the Sabbath-schools and other associations.'" (Journal Gen. Conf., 1868, p. 625.)

The above report indicates the state of society at the time it was written. Many families had grown rich out of the calamities of the nation. This wealth, suddenly, and, in many instances, dishonestly, gotten, led to great extravagance, and to indulgence in costly and ruinous drinking. The force of example was also

felt. Many of the great men of the nation were intemperate in their habits, and exerted a baneful influence upon society. In the report they did not go unreproved. The reader, if he has any knowledge of these things, can call to mind the state of society at the National Capital at the time indicated by this report. The deprecation was just.

There is another point in the report to which we wish to call attention, which, perhaps, was intended as a guide to the administrators of discipline. It had been proposed by several conferences that the Discipline should be changed by inserting the word "intoxicating" instead of "spirituous" liquors. The committee thought this unnecessary, believing that ale, lager beer, cider, and wines to be included in the term "spirituous liquors," and that they should be so considered by the ministers and members of our Church. Such is the judgment and authoritative declaration of the General Conference of 1868, so that, if there be any ambiguity in the language of the rule, there is none in the interpretation of it by the conference. As a matter of curiosity, and as indicative of the views of the fathers upon this point, we quote a passage from the Large Minutes: "After preaching, take a little lemonade, mild ale, or candied orange peel. All spirituous liquors, at that time especially, are deadly poison." Whether the preachers, thus advised, were afflicted with sore throat or other ailments peculiar to the profession we do not know, but the distinction made between ale and spirituous liquors shows

the former was not included in the latter, in the estimation of our early ministers. Many instances could be given showing the same point. The fifth and sixth resolutions of this report were also put into the Appendix to the Discipline.

1872. At this conference an effort was made for an advanced position but the effort failed. Dr. C. D. Foss (now bishop) introduced a resolution requesting the committee to inquire into the expediency of "recognizing and approving the work of the National Temperance Society and Publishing House; of our recommending its publications to our Sunday-schools and our people generally, and asking collections and contributions for its treasury whenever practicable."

This was referred to the committee and was in part embodied in their report, but on motion was laid on the table. Several efforts have been made to bring the National Temperance Society into closer connection with the Methodist Episcopal Church, but none have succeeded. It is a grand society and is doing a grand and noble work, but it can not be incorporated by the Church, or even adopted, in the sense in which the American Bible Society is adopted by all evangelical Churches. Even if collections and contributions should be made for it in all our Churches, under the authority of the General Conference, it would not then be sufficiently identified with the life of the Church, to give it power and vitality, neither could the Church by such a connection meet the full measure of its responsibility.

The report also recommended the appointment of a committee on temperance by the quarterly conference, but this, though a judicious measure, delayed too long, was also laid upon the table. We quote the first paragraph of the preamble, as a correct declaration, in our opinion, of the relation of the Church to the cause of temperance:

"Believing, as we do, the Church of Christ represents and embodies the only true principles of individual and national reform, it is our settled conviction that we must rely mainly for the success of the temperance cause on her leadership and co-operation."

This is true, and the Church has been too tardy in the recognition of this truth. The resolutions in the report as adopted were inserted in the Appendix to the Discipline in 1872, and all others were omitted. We give them here as showing the sentiment of the Church for one quadrennium.

"1. *Resolved*, That we are more than ever convinced of the absolute need of total legal prohibition as a condition of the removal and cure of the evils of intemperance, and we here pledge our utmost endeavors to inaugurate so wise and salutary a dispensation.

"2. *Resolved*, That while we can never be satisfied with any thing less than the entire destruction of the liquor traffic, yet we can but regard as a step toward that end the enactment of laws making this vast system of iniquity responsible for the losses and woes which have been so recklessly inflicted upon a long-suffering and too patient people.

"3. *Resolved*, That we not only regard the manufacture, sale, or the using of intoxicating drinks, as a beverage, morally wrong, but we also most earnestly protest against our members giving any countenance to the liquor traffic by signing petitions for license, by voting to grant licenses, by renting property for such purposes, or by directly helping in any other way to promote intemperance. Any one thus acting is guilty of unchristian conduct, and is subject to disciplinary action.

"4. *Resolved*, That we should make special effort to secure the nomination and election to office of strictly temperance men.

"5. *Resolved*, That we recommend the use of unfermented wine on our sacramental occasions." (Conference Journal, 1872, p. 383.)

On the whole, this can not be considered as an advance. It scarcely comes up to previous action, and in one particular at least is retrogressive. The preachers were no longer enjoined to preach upon the subject. But our bishops, the same year, in their pastoral letter addressed to the Churches, used the following definite and forcible language:

"The leading reform of the hour is the abolition of the sale and drinking of intoxicating beverages. These stimulants are sending multitudes annually to a drunkard's grave and a drunkard's doom. They are undermining our national life. They are the cause of almost all the crimes that infest society. They are the chief foe to the progress of the Church. The

record of our Church in two successive General Conferences is in favor of prohibition. This is the ultimate goal of her efforts; and she will not rest until the use and sale of intoxicating drinks follow to their graves other iniquities once as powerful as these, and as deeply rooted in the appetites and interests of society. Let prohibition receive your support in your personal abstinence, and all other Christian efforts to overthrow intemperance."

Chapter IX.

ACTION OF THE GENERAL CONFERENCE ON TEMPERANCE FROM 1876 TO 1880.

1876. MANY memorials and petitions on the subject of temperance came before this General Conference and were referred to a committee appointed to receive them. They gave the subject proper consideration and reported. The preamble to the report is a restatement of the position taken by the Church in regard to the temperance reform. We quote from it but a few sentences. "The presence of the destoyer, side by side with the grand achievements of the religious and secular industries of this exalted era, forms a melancholy contrast at once painful and revolting." What thoughtful person has not felt the force of this fact? The age is pre-eminent for its advancement in all scientific, religious, and commercial enterprises. The rights of man, civil and religious, have been asserted, defended, and maintained as never before, but side by side with every thing great and good stands the giant iniquity, the liquor traffic, retarding every effort in Church and nation, and casting a dark and deadly pall over a large portion of society.

"This is the battle of the ages, and it is the duty

of each oncoming generation to take up the conflict where the preceding left it, and continue the struggle until total legal prohibition shall become the undisputed and settled policy of the whole earth." The battle may last through many generations, and when legal prohibition becomes a completed fact "eternal vigilance will be the price of liberty." The following are the resolutions adopted:

"1. *Resolved*, That we are unalterably opposed to the importation, manufacture, and sale of all kinds of distilled, fermented, and vinous liquors to be used as a beverage; and that it is the duty of every member of the Christian Church to discountenance and oppose the evil at all times by voice and vote.

"2. *Resolved*, That we earnestly protest against the members of our Church giving countenance to the liquor traffic by voting to grant licenses, or signing the petitions of those who desire license to sell either distilled, or fermented, or vinous liquors, or by becoming bondsmen for persons asking such license, or by renting property to be used as the place in or on which to manufacture or sell such intoxicating liquors.

"3. *Resolved*, That we are fully convinced of the wisdom and absolute need of total legal prohibition.

"4. *Resolved*, That we recommend the organization in all our congregations and Sunday-schools of temperance societies.

"5. *Resolved*, That we recognize the necessity of healthy temperance literature, and, therefore, recom-

mend the publications of the National Temperance Society and Publication House, at New York, to the patronage of our people and Sunday-schools.

"6. *Resolved*, That we recommend the use of none but pure, unfermented juice of the grape on our sacramental occasions.

"7. *Resolved*, That we gratefully recognize and heartily commend the ministry of the godly women of the Church in the work of temperance, and in their holy crusade against the liquor traffic." (Journal, 1876, p. 336.)

These resolutions were inserted in the Appendix to the Discipline in 1876, and those of 1872 omitted.

In the intervals of the General Conferences our bishops, in their letters to the Church at large, frequently give utterance to thoughts that stimulate the Church in its zeal in every good work. In their letter issued in 1878 we find the following timely words in relation to legal prohibition, and the duty of the Christian citizen towards it:

"Success must be limited while professed Christians in such large numbers vote to perpetuate and honor this traffic by authority of law. The grand triumph, for which suffering men and women vote and pray, will never come till members of Churches generally rise up in their might and compel political parties to accept this higher morality, and nominate only men who will prohibit by law this heaven-daring crime. They can do it if they will; and by failing to meet this high obligation, do they not make them-

selves responsible for the wrongs and suffering which they can but will not prevent?"

1880. The action of the General Conference of 1880 we consider of great importance to the cause. Memorials, petitions, and resolutions from annual and quarterly conferences, and from other associations, were sent, and some of the wisest and most influential members of the conference presented resolutions, all looking to the closer identification of the work of temperance with the Church. Some memorials were somewhat radical. One asked for a change in the general rule, leaving out the phrase, "unless in cases of extreme necessity." This suggestion was wisely (we think) discarded. This change was once made, and was soon followed by another, which wrought sad havoc in the Church. It is not wise to tamper too often with the fundamental law of the Church for a mere idea where the great principle is already secured. Some very judicious and important resolutions were offered and referred to the committee on temperance, as the following, by the Rev. George Cummins:

"*Resolved*, That the Discipline be so changed as to require the appointment of a committee on temperance at the fourth quarterly conference of each year."

Rev. C. D. Foss (now bishop) offered this:

"*Resolved*, That the committee on temperance be instructed to consider what more can be done by the General Conference to secure the establishment and efficient working of total abstinence societies in our Churches and Sunday-schools."

Rev. J. W. Willet read the following letter from the Woman's Christian Temperance Union of the State of Connecticut:

"We respectfully suggest that at the General Conference the practicability of forming Church temperance societies shall be taken into consideration. In Churches of all denominations missionary societies are formed and acknowledged as an important branch of Church work. Could the same kindly sympathy, the same earnest support be extended toward the formation of temperance societies in the Church, what an impetus would this department of Christian work receive! It is earnestly hoped that your favorable attention will be given to this important subject; for not until temperance societies are fully identified with, and made a part of the work of the Church can they obtain that permanence which is so essential to the success of the cause, and due to the nature of the work."

Rev. H. A. Spencer offered the following:

"*Resolved*, That the committee on temperance be requested to inquire into the practicability of forming Church temperance societies, which will secure to this work a corresponding prominence and permanence to that now given to missionary work in the Church and Sunday-school."

No account of the action of this conference on temperance would be complete if it did not include some notice of the debate which occurred on the motion to invite Miss Frances E. Willard to address

the conference. The following, presented by Rev. W. H. Olin, brought the subject before the body:

"*Whereas*, Two-thirds of the members of the Methodist Episcopal Church are women, loyal to her doctrines and Discipline, whose prayers for this General Conference are unceasing, and who abound in every good word and work, but yet have no voice or representative on the floor of this conference; and,

"*Whereas*, The women of our Church, in common with their sisters of America, have undertaken organized efforts to combat the stupendous evil of intemperance that invades almost every household and association, and has by the infuriated hand of one of its victims snatched away Hon. John R. Goodwin, one of the members of this General Conference, under circumstances most distressing; and,

"*Whereas*, The Woman's National Christian Temperance Union has for its president one of the elect ladies of our Church, whose presence we are glad to observe to-day; therefore,

"*Resolved*, That the sympathies and prayers of this General Conference are, and ever will be, with these noble women, and that we bid them God speed in their great and good work; and that the president of this General Conference be requested to invite Miss Frances E. Willard, president of the Woman's National Temperance Union, to the platform, and request her to address this General Conference for ten minutes."

This gave rise to a long and earnest debate, partly because of certain things assumed in the paper that did not relate to the temperance question, and partly because of prejudice, we think, against granting a woman the privilege of addressing the General Conference. The first named objections were removed by a substitute for the above, offered by Rev. C. H. Payne, "that Miss Willard be invited to address the conference, as the representative of the Woman's National Christian Temperance Union, for ten minutes." On this the yeas and nays were called, and the substitute prevailed by a vote of two hundred and fourteen to one hundred and eighteen. Though this was accepted by a large majority, yet the debate, and the vote of one hundred and eighteen in the negative, showed a strong and even fierce opposition. In the time to come it will reflect no honor upon the conference.

Miss Willard was the representative of a powerful organization, whose work had been indorsed by annual conferences, and by the General Conference of 1876 in these words: "That we gratefully recognize and heartily commend the ministry of the godly women of the Church in the work of temperance, and in their holy crusade against the liquor traffic." She is a member of the Methodist Episcopal Church, and in ability and moral character stands pre-eminently high. The Methodist Episcopal Church in all its history has had too close a connection with the cause of temperance consistently to antagonize any class of

honest and religious workers in this cause, whether they are men or women. We do not sustain the same relation to the "Peace Society," or the "Society for Prevention of Cruelty to Animals," that we do to the Temperance Society, as was intimated in the debate. The principles of total abstinence are closely interwoven with our whole history, and, next to slavery, no question of moral reform has ever been defended and advocated in General Conference more ably or persistently than that of temperance. The opposition manifested was a discourtesy to the cause and its representative, and stands in strong contrast to the action of the General Conference of 1836, which invited Dr. Edwards, the representative of the American Temperance Society, to address them, and then gave him a vote of thanks for his address. But Dr. Edwards was a man, Frances E. Willard a woman. The day is not far distant when mental ability and moral worth, in all departments of labor for the advancement and amelioration of the condition of mankind, will be recognized, independent of sex. Individuals of both sexes will stand side by side in the forefront of the battle, and both will deal heavy blows against every form of evil. Woman is pre-eminently a sufferer from the drinking habits of men, and it will not be surprising if she becomes preeminent in combat against them. This giant of iniquity, the Liquor Traffic, must be slain, and it matters not by whom he falls, whether by the "smooth stone" from David's sling, or the piece of "millstone" hurled from a

woman's hand, whether by the sword of Barak, or the nail of Jael.

The debate was set at rest by the following communication from Miss Willard, the next day:

"*To the General Conference:*

"HONORED BRETHREN,—It is the judgment of many of your members who championed the cause of women in yesterday's debate (in which judgment I concur), that I would better state to you, with my hearty thanks for the final vote, that I decline to use the hard-earned ten minutes allotted me.

"Suffer me, however, to explain that, having been sent here as a fraternal visitor by our Woman's National Society, and, moreover, having so often spoken before ecclesiastical bodies upon their earnest invitation, and never having attended a *General* Conference before, I had no idea of the strong opposition that would be manifested, or I would not have listened to the generous friends who urged the matter on your attention. Your sister in Christian work,

"FRANCES E. WILLARD."

Several changes were made in the Discipline by the General Conference in relation to the subject in hand. It was made the duty of those having charge of circuits or stations to "see that the stewards provide unfermented wine for use in the sacrament of the Lord's-supper whenever practicable." The sentence in brackets, immediately preceding the order for the administration of the Lord's-supper, in the Discipline, was changed so as to read, "Let none but the

pure, unfermented juice of the grape be used in administering the Lord's-supper, whenever practicable." Before, it had stood as a recommendation merely; it is now a positive injunction. It was made the duty of the quarterly conference of each circuit and station to appoint a committee on temperance, the same as on missions and Sunday-schools, and every preacher in charge must call the committee together at least once in three months for the purpose of considering the best means to be employed for promoting the cause of temperance in the community. The conference reaffirmed for insertion in the Appendix to the Discipline, the fourth, fifth, and seventh resolutions adopted by the General Conference of 1876. For resolutions see *ante*, pages 131, 132.

The following declaration of principles was adopted, "to be inserted in the Discipline, as a separate chapter, expressive of the general sentiment of the Church on the temperance question:

"TEMPERANCE.

"Temperance, in its broader meaning, is distinctively a Christian virtue, Scripturally enjoined. It implies a subordination of all the emotions, passions, and appetites to the control of reason and conscience. Dietetically, it means a wise use of useful articles of food and drink, with entire abstinence from such as are known to be hurtful. Both science and human experience unite with the Holy Scriptures in condemning all alcoholic beverages as neither useful nor safe. The business of manufacturing and vending

such liquors is also against the principles of morality, political economy, and the public welfare. We, therefore, regard voluntary total abstinence from all intoxicants as the true ground of personal temperance, and complete legal prohibition of the traffic in alcoholic drinks as the duty of civil government. We heartily approve of all lawful and Christian efforts to save society from the manifold and grievous evils resulting from intemperance, and earnestly advise our people to co-operate in all measures which may seem to them wisely adapted to secure that end. We refer to our General Rule on this subject, and affectionately urge its strict observance by all our members. Finally, we are fully persuaded, that, under God, hope for the ultimate success of the Temperance Reform rests chiefly upon the combined and sanctified influence of the family, the Church, and the State." (Discipline, ¶ 36.)

The statutes of the Church are now clear and effective against all complicity with the liquor traffic or its use. All who use it as a beverage or manufacture or sell it, or give aid to those who are engaged in its manufacture or sale, are guilty of "imprudent and unchristian conduct." The following is the law in such cases: "In cases of . . . the buying, selling, or using intoxicating liquors as a beverage, signing petitions in favor of granting license for the sale of intoxicating liquors, becoming bondsmen for persons engaged in such traffic, renting property as the place in or on which to manufacture or sell intoxicating

liquors; . . . first, let private reproof be given by a preacher or leader, and if there be an acknowledgment of the fault, and proper humiliation, the person may be borne with. On a second offense the preacher or leader may take one or two discreet members of the Church. On a third offense let him be brought to trial, and if found guilty, and there be no sign of real humiliation, he shall be expelled." (Discipline, ¶ 226.)

The position of the Methodist Episcopal Church upon the question of temperance is clearly defined and well understood by any who will give it consideration. It has always been in the advance line of the temperance army. Total abstinence for the individual, and prohibition by the state, were ideas advanced by John Wesley more than a century ago. In an evil hour, and probably clandestinely, the General Rule was changed, giving the Church the appearance of having receded from its original position, and it cost the friends of temperance a struggle of nearly half a century to restore it to its original purity and strength, and to this day it has not been restored in the Methodist Episcopal Church South. But since 1812 the tendency has been upward to a purer and stronger law and a better practice. The law was never so well defined as now, the practice of total abstinence in the Church never so general, and, in this particular, the Discipline was never so heartily accorded with, or so persistently enforced. In a negative aspect the law of our Church is as near perfect

as it probably ever will be, and its members can easily learn what they may *not* do in relation to buying, selling, making, or using intoxicating drink. In the positive aspect of the law it is not so perfect, but it has made good progress of late, and especially in the General Conference of 1880.

Chapter X.

TEMPERANCE IN THE METHODIST EPISCOPAL CHURCH SOUTH.

AMERICAN Episcopal Methodism was one until the year 1844. Prior to that time the rules and regulations of the Methodist Episcopal Church were of equal force in New York and New Orleans. One General Conference was the law-making body for the whole. In 1844 the Church was divided, the cause of the division being human slavery—the great question which at that time overshadowed every other question in Church and state. The Southern portion of the Church withdrew and organized the "Methodist Episcopal Church South." When this division took place the rule on temperance was the same that had been in force since 1790: "Drunkenness, or drinking spirituous liquors, unless in cases of necessity." We have seen that for nearly fifty years strenuous efforts were made to reinstate Mr. Wesley's original rule, but without success, up to the time of the division of the Church. Some of the most earnest friends and advocates of temperance and the change of the rule were delegates from Southern conferences. The rule as above given was the rule of the Methodist Episcopal Church South at its organ-

ization, and has remained the same until the present date, 1881. The first General Conference was held in Petersburg, Virginia, in May, 1846.

This conference appointed a committee on temperance. The following report was made and adopted:

"In presenting a report to this conference on the subject of temperance, your committee are persuaded that no new features of this great moral reformation will be expected, much less an elaborate investigation of a subject so copious for practical remark. We shall, therefore, content ourselves, in the absence of all instructions as to any specific consideration, with a brief reference to the claims of the temperance cause, and of the weighty obligations devolving upon us, as a numerous body of Christians and Christian ministers to promote to our utmost ability the best interests of that cause.

"While it is a theme of sincere congratulation to record the immense good that has already been achieved in the promotion of temperance by the efficient instrumentality already at work, both within and without the Church, thereby demonstrating what is still possible to be accomplished, yet the truth is most affecting and deplorable, on the other hand, that the evils of intemperance like a fell infection, pervading all gradations of society, in every variety of form, all over these lands, loudly call upon the friends of humanity and religion for help.

"However painful, it is, nevertheless, our duty to contemplate its march of ruin. Blighting the hopes

of youth, and darkening the prospects of old age; enervating the strong, and destroying the weak; impoverishing the rich, and wrecking the humble fortunes of the poor; wasting the physical, and withering the intellectual and moral man by a slow and insidious process, but as direct and certain as destiny, until the very empire of the soul is dethroned, and the mere mimicry of reason is left to play its fitful vibrations upon the wreck of a disorganized constitution.

"Nor is this all, for the dishonored body is forgotten in the grave of the pauper, and the soul is sent to the burning flame, for '*drunkards shall not inherit the kingdom of God.*'

"If, however, the withering curse of intemperance fell only upon the heads of its self-destroying victims, it might at least somewhat relieve the melancholy picture; but the destiny of helpless and unoffending thousands is alike involved. What scenes of hopeless penury everywhere afflict the heart of humanity! How many forlorn and miserable mothers, with their unprotected orphans, are annually sent adrift upon the world! Hearts of the purest virtue crushed with unmitigated sorrow, while domestic bliss and social happiness are expelled from the circles of home forever. Nor is this the worst: the Gospel of mercy to our world encounters no opposition more formidable and invincible than it meets in the obstinate resistance of intemperance. If, therefore, the magnitude or malignity of an evil is to form any rule or reason

for united and vigorous action on the part of those whose great business it is to reform the world, and preserve, in Scriptural purity, the Church of God, then, indeed, are we furnished with the most weighty consideration to enlist as far as practicable, the entire influence of the Church in opposing a custom so ruinous in its results upon good morals, and so destructive in its encroachments on religious character.

"From the high ground so early and long maintained by the Methodist Episcopal Church, in her disciplinary prohibitions against drunkenness and the needless use of ardent spirits, it is doubtless expected by the lovers of a pure morality, that she continue to evince, by every possible method, and especially in the expressions of her supreme councils, a decided and irreconcilable opposition to intemperance; and that such unequivocal avowals be consistently sustained in the teaching of her ministry, and in the uncompromising administration of her Discipline; therefore,

"*Resolved*, That we recommend to the members of our Church, to unite their efforts in promoting the great temperance reformation now in successful operation.

"Respectfully submitted, F. E. PITTS,

"*Chairman Committee on Temperance.*

"PETERSBURG, Va., *May* 14, 1846."

The above is an admirable report, and shows that the conference that adopted it was in close and earnest sympathy with the cause of temperance. We most

earnestly wish the Methodist Episcopal Church South had then changed the general rule and put it in its original form as given to the Church by Mr. Wesley in 1743. We know that this was the wish of many of the most prominent men of the Church; and to accomplish this they gave the weight of their influence, and used their pre-eminent talent. Of this number we may name H. B. Bascom, afterward bishop, who in 1832 said, "One of the original rules of the Methodist societies, as drawn up by John and Charles Wesley, precluded 'drunkenness, buying or selling spirituous liquors, or drinking them, *except* in cases of *extreme* necessity.' And we can not but fear that the alteration of this rule by the American Methodists, and the substitution of another less unequivocal in its character, since 1790, have been attended with but little good to *any*, and perhaps with direct injury to thousands."

In a private letter to the writer, the venerable agent of the publishing house of the Methodist Episcopal Church South, Dr. J. B. McFerrin, who was a member of the General Conference in 1836, 1840, 1844, and of every Southern General Conference since, says: "We have made no changes in our general rule, but it is so interpreted as to make men liable for intemperance and liquor dealing. Many of the annual conferences have passed strong resolutions, and the general sentiment of our preachers and people is against the great evil of intemperance in all its branches and in favor of prohibition."

In allusion to the report of 1846, the same authority says, "The same sentiments have always been entertained and often expressed by our general and annual conferences."

It is evident from recent developments that the temperance reformation is making great progress in our Southern States. Several of them have enacted stringent laws against the liquor-traffic, and one or more a constitutional amendment prohibiting forever the manufacture or sale of intoxicating drink. But these enactments by the State can not be permanent without a corresponding sentiment in the Church. The Church must, indeed, be the leader and the conservator of all moral reforms. May the Methodist Episcopal Church South meet every requirement both in law and practice, and be one of the chief agencies in the regeneration and elevation of our great country.

Chapter XI.

WESLEYAN METHODISM IN ENGLAND AND THE TEMPERANCE REFORM.

IN a former chapter we have shown the position taken by Mr. Wesley in regard to the use of strong drink. By example and precept he was virtually, if not absolutely, a total abstainer during the greater portion of his long life. We have also shown the rules by which his societies were governed, so that there is no necessity for a restatement of them here. The Methodist societies throughout the world were governed by the same rules, given directly by Mr. Wesley and his conference, until the organization of the Methodist Episcopal Church in 1784.

The rules of discipline, or the minutes adopted by the conference before Mr. Wesley's death, have remained in force until now, in all their essential features. So then, whatever English Methodism has done, or failed to do, has been under the law as left by our great founder. The preachers who were contemporary for some years with Mr. Wesley, and had been trained by him in the observance and enforcement of discipline were, no doubt, much of the same spirit as their leader. We will give a few quotations

from them, or in regard to them, which will show their views on the question of strong drink.

We will go back somewhat beyond the death of Wesley, and ascertain the practice and the views of the beloved Fletcher, of Madeley, and his sainted wife. A truer friend or more efficient coadjutor than John Fletcher Mr. Wesley never had. Mr. Gwyther, the vicar of Yardley, near Madeley, furnishes the following information respecting Mr. and Mrs. Fletcher:

"Twenty-seven years ago I exchanged clerical duties with the Rev. G. Mortimer, curate of Madeley, for about two years; and during that period I conversed with probably fifty persons who had sat under Mr. Fletcher's ministry, and were personally acquainted with him. From them I learned much of Mr. and Mrs. Fletcher's opinions and daily walk, and I conclude they would be with us if they had lived in our time. They were in favor of total abstinence, especially toward the latter part of their useful lives. They adopted the principle by degrees. I never could find out that Mr. Fletcher ever drank wine or strong drink; yet I conclude that at one time he did so with extreme moderation; but toward the close of his life he abstained entirely. I was anxious to know the fact, and for this purpose I called on Mr. Young, then living in the neighborhood of Madeley; he told me that nothing could induce Mr. Fletcher to take wine or strong drink, and that in his last illness, when he pressed upon him the necessity of taking wine, he refused to do so, saying that he was in

the hands of the Lord, who would raise him up if it seemed good to him, but that he would not drink wine. Mrs. Fletcher became a total abstainer for many years before her death. On one occasion a young preacher came into the room after preaching in the vicarage barn; Mrs. Fletcher handed him a glass of wine. Mr. Wesley, who was sitting with her, exclaimed 'Madam, would you kill him? Do you not think that his blood has been sufficiently excited by his preaching, without your increasing it by giving him wine?' This cured the dear old lady from ever afterward offering wine to preachers. On one occasion, soon after the death of her beloved husband, she was going to the Church, when she met a poor man passing by. She asked him why he was going from the Church. He replied, 'I am a malster.' She asked him if malt could not be made without men working at it on the Lord's-day. He replied, 'No, madam, it can not.' 'Then,' said she, 'I will drink no more.' From that day she kept her resolution, and neither drank ale herself, nor gave it to her friends. And with her ale the wine was rejected. She kept a strict account of her expenditure, which I have seen and read carefully, and there is not a single item for malt, ale, wine, or spirits."

Joseph Benson, in his Life of Mr. Fletcher, says that, "while he [Fletcher] was a tutor in the family of Mr. Hill, he lived entirely on vegetable food, and, for some time, on bread and milk and water." He thus sketches his general character,

"That he might feed the hungry, he led a life of abstinence and self-denial; that he might cover the naked, he clothed himself in most homely attire; and that he might cherish such as were perishing in a state of extreme distress, he submitted to hardships of a most trying nature."

Mrs. Fletcher declares that she has heard him say that when he lived alone in his house, the tears have come into his eyes when five or six insignificant letters have come in, at three or four pence a piece, and perhaps not a single shilling in the house to distribute among the poor to whom he was going. He frequently said to her, "O Polly, can we not do without beer? let us drink water, and eat less meat. Let our necessities give way to the extremities of the poor."

Again, Mr. Benson says, "There were in the parish of Madeley no less than eighteen public houses. These were continued nurseries for sin, particularly on Sunday evenings. It had been for many years his unwearied endeavor to put an end to these abuses." He was not assisted by the parish officials at first; "but for two years God was pleased to favor him with a Church-warden who was resolved to act according to his oath. He then cheerfully renewed his endeavors, visiting several of these houses every Sunday, all of them in turn. In all he bore a faithful testimony, and in some it was attended with much good."

Such is the testimony borne to the sainted Fletcher and his wife. Their principles and practices were such as total abstainers honor in every place and in all

time. Had they lived at a later period they would have joined heart and soul in the temperance crusade against the use of strong drink in all its forms.

Adam Clarke and Joseph Benson have been regarded as the great expositors of the Bible among the Methodists of the world. Their commentaries have been read by the Methodist ministry and laity more than any others, and they have done much toward molding the thought of the preachers and teachers of the Church. Even at the present time it can scarcely be said that they have been superseded. We will give but a single quotation from each one:

"Be sober, do not drink, do not swallow down. If you swallow strong drink down, the devil will swallow you down. Hear this, ye drunkards, topers, tipplers, or by whatsoever name you are known in society, or among your fellow-sinners. Strong drink is not only the way to the devil, but the devil's way into you; and YE are such as the devil MAY *swallow down.*" (Clarke's Commentary, 1 Peter, v, 8.)

"*Strong drink is raging*—excites unruly passions in men's minds, and makes them full of rage and fury. 'When wine is in' says one, 'wit is out,' and then the man, according as his natural temper is, either mocks like a fool or rages like a mad man. *Whosoever is deceived thereby*—namely, by wine or strong drink; *is not wise*—is a fool or a madman, because he deprives himself of the use of his reason. Thus, 'the first precept in this chapter is against drunkenness, as an enemy to wisdom, even in common things; much

more in those of everlasting consequence; for it commonly expels out of men's minds all reverence, both to God and others, inclining them to take the license to say or do any thing without restraint or discretion.' Therefore, though it pretends to be a *sociable* thing, it renders men unfit for society, making them abusive with their tongues, and outrageous in their passions." (Benson on Prov. xx, 1.)

We find in Methodist literature occasional utterances upon the question of intemperance in almost every successive year of the history of our Church. The letters and other writings of Mr. Wesley in relation to it were printed from time to time in the *Methodist Magazine*, long after he had departed to his rest. An instance is found in his letter to Hon. Wm. Pitt, quoted elsewhere, written in 1784, and republished in 1850. We will now quote some of the official utterances of the British Conference and some of the writings of their ministers, as these have appeared from time to time. In the annual address of the conferference to the Methodist societies in Great Britain in 1803 is the following passage: "We charge you, in the name of God, to avoid all public entertainments. Frequent not the ale houses or taverns—those nurseries of vice and immorality. To strengthen our caution, and to cause it to be remembered, we repeat it, as you love that adorable Savior, who came to save his people from their sins, have *nothing* to do with those places and works of darkness." (Wesleyan Methodist Magazine, 1803.)

"That we may enjoy the benefits of a clear head, calm and governable passions, strong intellectual faculties, and natural gayety of disposition, free from those violent depressions which strong liquors produce, *nature has ordained water as the best beverage.* The common custom of drinking wine after a full meal of animal food is *a pernicious one*, for it is known to chemists that it hardens digestion, and by that means poisons the very pleasure it is intended to create." (Wesleyan Methodist Magazine, p. 469, 1805.) "A custom has long prevailed in this country of drinking wine while at dinner. This is downright pampering. It vitiates the taste, and destroys healthful appetite. The custom *ought to be proscribed* among all religious people immediately." (Ibid.) "My whole experience," says Dr. Trotter, "assures me that wine is no friend to vigor or activity of mind. It leaves the body and soul in a state of listless indolence. In a survey of my whole acquaintance, I find that the water-drinkers possess the most equal tempers, and cheerful dispositions." (Ibid, p. 519.)

The Rev. Mr. Collins was invited to be present at the laying of the foundation-stone of a new town hall for Sowerby Bridge. After the ceremony there was a banquet. Mr. Collins says, "On the following Lord's-day morning I felt obliged to deliver my testimony against the method of proceeding. The object I commended. The town needed this larger room, but the bacchanalian mode of conducting the meeting must, when judged by Christian principles, be pronounced

altogether reprehensible. None of the sentiments introduced were bad in themselves; many of them were laudable, but what reason can there be for filling glasses and drinking wine at the introduction of every new topic? This method should be banished from all Christian circles. It is altogether a senseless, evil custom. I left early, but I am informed that nearly twenty toasts were drunk. Surely the devil invented this fashion. It can not but be perilous to sobriety and good morals." (Coley's Life of Collins.)

"The tavern and ale-house are rocks on which many unwary persons split — dangerous precipices, whence they have been cast down headlong, and received ghastly, if not mortal, wounds. You are in danger here of being drawn into a snare to your precious souls. There is no place, ordinarily, so full of temptations as the tavern and ale-house; fornicators, adulterers, thieves, and the whole list of sinners are apt to herd there. Let, then, your flight from such dangerous places be as prompt and speedy as possible." (Wes. Mag., p. 439, 1810.)

"There is something so sacred and solemn in the very name of godliness that it commands reverence, and carries a holy awe with it; but godliness and a tavern, religion and an ale-house, have so much jargon and contrariety in the sound, and inconsistency in the names and received notions of them, that they are not easily reconciled in our minds." (Ibid.)

"It is a lamentable fact that millions of the offspring of Adam have been consigned to everlasting

misery, whose principal crimes dated their existence in the commencement of this detestable vice—drunkenness. How requisite, therefore, to guard against the least desire to indulge to an excess in the parent of crime. As the pathway to sin lies down a slippery steep, and though but few become adept drunkards all at once, yet when once we give way, and become the frequent captives of intoxication, then we are the slaves of slaves, and all our constitutional and acquired vices hold us in constant control. Of all the wretched slaves of Satan the drunkard is the hardest to drag out of his chains." (Wes. Mag., p. 304, 1818.)

"Gluttony and drunkenness are the two idols to which many sacrifice the marrow and fatness of the land, together with their time and strength. He is a glutton who eats barely for the pleasure of eating; he is a drunkard who drinks for the bare pleasure of drinking, though he should be so 'mighty to mingle strong drink' as not to discompose either his reason or his constitution. The men of the old world were 'eating and drinking,' says our Lord, when God swept them away with a flood. . . . Whether, therefore, you dig your grave with your teeth, and entomb in your own bowels that which should be the support of your family and of the poor, or whether you can spend the best part of a day in pouring drink-offerings into the shrine of Belial, which you carry about with you; St. Paul describes your sin and tells you your danger in Phil. iii, 18, 19: 'For many walk, of whom I have told you often, and now tell you even weeping, *that*

they are the enemies of the cross of Christ: whose end *is* destruction, whose God *is their* belly, and *whose* 'glory *is* in their shame, who mind earthly things.'" (J. Fletcher, in Wes. Mag., p. 157, 1822.)

As we follow down the magazines year by year many other quotations could be made from them condemnatory of the use of strong drink. But many of the writers seem to have failed to see that the great remedy for drunkenness is in *total abstinence.* They speak freely against drunkenness, and urge men to guard against "the least desire to indulge to excess in the parent of crime," but how much better and safer never to touch the accursed and blighting thing.

In the *Wesleyan Magazine* for 1834 I find a long and elaborate article on temperance societies, with many indorsements and encomiums of the success attained in these United States. I will make a few brief quotations.

"Dr. John Ware created much sensation in North America by publicly declaring that no impression 'can be more unfounded, no opinion more fatally false, than that which attributes to spirituous liquors any power of promoting bodily strength, or supporting the system under labor or fatigue.' Experience has in all quarters most abundantly proved the contrary. None labor so constantly, so cheerfully, and with so little exhaustion as those who entirely abstain; none endure so well hardships and exposure, the inclemency of the weather, and the vicissitudes of the season.

"But the great discovery for which we are in-

debted to the philanthropists of America is, that 'temperate drinkers are the chief promoters of drunkenness.' Although the example of the drunkard is contaminating and injurious, yet he serves also as a beacon to warn away from the vortex where thousands have perished; while those who are unconsciously gliding towards the fatal circle point with confidence to the practice of the temperate drinker.

"The testimony of eminent medical men proves that distilled spirits 'often bring on fatal diseases without producing drunkenness; that many persons have been destroyed by them who were never completely intoxicated in their lives;' and that even the most awful form of madness, '*delirium tremens*, has occurred to persons rarely or never known to be intoxicated.' Ample and dreadful experience has shown that while abstinence from spirits is most easy, such is their insinuating nature, and the force of the appetite which they often create, that moderation in their use, as a general beverage for the community, is impracticable.

"Public admonitions against excess, and private entreaties to moderation, in the use of these dangerous liquors, have been tried for centuries in vain. Moderation has produced appetite, and appetite excess, and the evil has become enormous. If, indeed, it can be proved that not any nourishment is contained in the flood of distilled spirits which we yearly consume at the expense of so many millions, wrung chiefly from the wages of the laborer and the me-

chanic, and from the hard fare and scanty clothing of their families; if it can be proved that they excite to exertion only by inflaming the imagination, that they add strength to the sufficiently fierce temptations of our corrupt nature, while they blunt and obliterate the affections and feelings which distinguish man from the inferior creation; if, on examination, it is evident spirit-drinking is closely connected with the abuse of the Sabbath and contempt of religious institutions, and that it presents one of the most serious obstructions to the progress of the Gospel of truth, the Christian, who seeks not his own profit merely, will not long hesitate whether he is at liberty to apply to the use of these dangerous liquids the rule of abstinence, which a great apostle recommends with regard to things in themselves lawful, and even useful and desirable, but which circumstances render inexpedient as occasions of stumbling or weakness to others." (Wes. Mag., p. 384, 1834.)

There are in this article correct temperance principles and sound reasoning. It shows the advance movement of the temperance reform, the influence it was exerting upon the best mind of the religious bodies of Great Britain. It shows the adoption on the part of the writer of the only correct temperance principle, namely, total abstinence from all that intoxicates, as the cure of drunkenness, and that all Christian men and women should adopt it on the ground of Christian expedience, if on no other.

The conference, in its annual address to the socie-

ties in 1834, made some allusion to the question. "We have pleasure in adopting a paragraph from the address of the Irish Conference to the societies under their care: 'The use of ardent spirits has long been very injurious to public morals. To be "temperate in all things," you are well aware, is an injunction of divine authority; and we, as overseers of the Church of God which he has purchased with his own blood, recommend a conscientious attention to our good old rule, "Drink no drams."'" (Ibid. p. 767.)

"We will make a few extracts from one of a series of papers, entitled, 'Old Methodism,' written by Rev. Peter McOwan, and published in the *Wesleyan Magazine* in 1836, and later in tract form:

"Mr. Wesley's views on all matters involving the salvation of man were generally far in advance of the prevailing opinions of his contemporaries. *They were so particularly on the subject of temperance.* . . . He preached, wrote, and legislated on the subject with memorable decision and intelligence. He openly denounced ardent spirits as poison, dram-drinking as a practice which led to death and hell, and the trade of distilling as inflicting a flagrant outrage on the rights of God, the interests of the state, and the well-being of the bodies and souls of men. He required of all who were admitted into his societies that they should 'cease to do evil,' and among other stipulations on which their continued membership was suspended, this was one,—that they should neither 'buy nor sell spirituous liquors, nor drink them except in cases of

extreme necessity.' For many years after this rule was promulgated, it was scouted by multitudes as a monastic enactment, alike inimical to health and to social intercourse. . . . but since the investigation which the subject has received, it has been lauded as oracular by thousands who are the flower of their respective Churches, the friends of the poor, and the patrons of literature and science." (Wesleyan Magazine, p. 904, 1836.)

"Though the Wesleyans of the present are a temperate people, we can not affirm that the rule in question is either generally enforced or generally kept in its literal and obvious meaning. *A liberal but unauthorized interpretation has been put upon it, which has had the effect of making it, with many, a dead letter.* This is ground of regret, but it affords us pleasure to add, that the number of those who act according to its strictest and, as we think, its true import is rapidly on the increase; and we trust the day is not distant when we shall be of one mind, and shall have but one way in this matter. . . . We are anxious that the temperance cause should be advocated in connection with 'repentance towards God, and faith in our Lord Jesus Christ,' and that we, and the other Churches, should make not only temperance in general, but abstinence from the sale and use of ardent spirits, a *bona fide* term of membership. In our case the task is easy, and the sacrifice would be inconsiderable. Such a consummation as this is not only devoutly desired, but confidently anticipated, and when it arrives,

it will both deepen the tone of public morals and augment the piety and usefulness of our community.

"The stream of dissipation has carried down thousands who never intended to wade beyond its shallows. If confirmed drunkenness has in every instance been preceded by a habit of temperate drinking, who does not see that safety lies in abstinence? The man who trifles with strong drink may be overcome, whereas he who abstains can not be overcome. If it is wise to guard our trading transactions with bills and bonds, and our dwellings with bolts and bars, it can not be unwise to throw the guard of abstinence around our moral character and our spiritual interests.

"Who that has ever heard the howling of the frantic maniac, or seen him when he tore his hair, beat upon his breast, or dashed himself against the grating of his cell, would hesitate to adopt the strictest abstinence, if by so doing he could restore him to his right mind? Our supposition is vain. The malady can not be cured by our utmost efforts; yet we are not debarred from the bliss of doing good to others; for by *abstaining ourselves*, by lifting our voice against intemperance, and by exerting our influence to induce the drunkard to reform, and the respectable part of the community neither to *buy nor sell, neither to taste nor touch the accursed thing*, we shall contribute to render madness and suicide calamities of rare occurrence.

"We profess to love our neighbor as ourselves; and, doing so, we are bound personally to renounce, and by every means in our power to discountenance

in him, an evil which tends to starve his family, dethrone his reason, brutalize his passions, enervate his constitution, abridge his life, and ruin his soul. We can not escape from the duty which devolves on us in this matter, except it be by asking, with the first murderer—'Am I my brother's keeper?' . . . . There is a home incendiary, a domestic assassin, who is murdering thousands of our population, is stealing millions of our money, is consuming our grain, increasing our taxes, corrupting our youth, filling our prisons, and endangering our national character and tranquillity. That incendiary is intemperance. To it we deliberately attribute nineteen-twentieths of the crimes which are punished by our judges, of the suits which enrich our lawyers, of the accidents and diseases which shorten life; and far more than this proportion of the pauperism, family feuds, and general wretchedness which disgrace and afflict the land of our fathers, which, but for this enormous ill, would be the glory of all lands. A radical and universal reform here would advantage the nation in all its interests and through all its bodies. Methodism, in connection with other systems and societies, has already contributed to the commencement of this reform; but its capabilities for carrying the reformation to a successful termination are greater than its greatest friends imagine; and, were its energies and various agencies fairly enlisted in its service, the cause of temperance would receive an impetus such as it has never received, and such as no other community could

have imparted. National crimes bring down national judgments; and to avert these by removing their cause is true philanthropy. The patriotism which occupies itself with effecting moral reforms is a virtue of the highest order; and the Christian community which does most to accomplish these answers best to the design of God in continuing to men 'the ministry of reconcilation.'

"It is our settled conviction that more of our ministers and members have been degraded by the sin of intemperance than by any other; verily believing that this single sin is destroying more souls than all the ministers in Great Britain are instrumental in saving.

"Could we only induce ministers and Church officers, together with the mass of professing community to abstain from the pestiferous liquid, and in their respective spheres frown upon its use in any form, then might we hope for 'times of refreshing from the presence of the Lord.' Followers of Christ, and members of the Methodist society, if you love yourselves, your fellow-men, your country, your God; if you dread his wrath, revere his authority, and respect his laws; if you would see his name adored, his Sabbaths sanctified, his temples crowded, and his cause flourishing both at home and abroad, then, renounce the use of spirits, refute the false pleas by which they are recommended, be temperate in all things, and unite in Scriptural efforts to banish intemperance, with its attendant evils, from the face of the earth." (Wesleyan Magazine, p. 908,1836.)

We have quoted enough to show that the temperance idea, as found in the "rules" of Mr. Wesley, never entirely passed away from the great body of his followers in England. The "rule" was a constant reminder of the original purity of Methodism and a loud call to walk in the "old paths." We have also seen that while Mr. Wesley lived he was strenuous in the enforcement of his rules, the one against the use of spirituous liquors being no exception. But after his death there was a laxity that is in no sense creditable to the great body of Wesleyans. But they were not alone; the Methodist Episcopal Church was also lax in its discipline, and gave an unauthorized interpretation to the rule, or so changed it as to make it, in a great measure, null and void. This is seen in the fact that a law could not pass the General Conference for many years by which ordained preachers should lose their official standing if they engaged in the manufacture or sale of spirituous liquors. But in American Methodism the battle was fought and won between 1812 and 1848, when the original rule of Mr. Wesley was restored.

We can trace in the literature of the time the effect of the great temperance revival which began in 1826 upon English and American Methodism. Its effect upon American Methodism was permanent; there has been a constant advance to the present time where temperance is regarded as legitimate Church work, not as an outside philanthropic measure, but as a part of the Church itself, incorporated in its organ-

ization, and as essential to its life as the Sunday-school or missionary cause. With English Methodism it was not so. There have always been total abstainers in its ministry and membership, but they have not made much impression upon the body. They have not agitated the question in the conference, and when defeated returned again to the charge with renewed determination and courage, as in America. Those eloquent and manly utterances which we have quoted from the old magazines, some of them the official utterances of the conference, were not followed by the same zeal that gave them birth. The conference did not keep itself clear, or encourage temperance work, or plant itself upon the only safe principle of total abstinence.

There was on the part of English Methodism a retrogression. Temperance was unpopular in the conference, the pulpit, and the pew. We will give some facts for the sake of fidelity to our subject, but which for other reasons we could wish were in oblivion. In a little work entitled, "Intemperance and the Churches," published in 1844, we find the following in regard to the English Methodist Conference: "The great conference now studiously avoids saying any thing that may lead the minds of the people to remember that there are strong drinks among them. And how is this? How is it that there is such a silent course pursued by that conference, which on every other question, saving the temperance question, evinces such decision and firmness in the adoption and

carrying out of its measures? . . . We can not conceal from ourselves what seems to be the fact, that it is *interest alone* which sways the conference in its conduct towards the temperance cause." (Page 41.)

It seems clear that for some reason the British Conference not only treated the question of temperance with silence, but became unfriendly and actively hostile to it. The author quoted above says that the following resolutions were passed by the conference in 1841:

"*Resolved*, 1. That unfermented wine *be not used in the administration of the sacrament.*

"*Resolved*, 2. That no chapel be used for total abstinence meetings.

"*Resolved*, 3. That no preacher go into another circuit to advocate total abstinence, without first obtaining the consent of the superintendent of the circuit to which he may have been invited." (Page 48.)

We can not conceive of any thing in the temperance reform, or even in its methods, that would call forth resolutions like the above which were so well calculated to hinder the good work, whatever might have been the cause that called them forth. The first resolution would seem to indicate that they were aimed at temperance itself. "But the fact of the conference frowning on a principle which is widening its way, as if by miracle, throughout the civilized world, was, no doubt, deemed by some to be sufficient at once to stop its progress and so destroy the whole system." "On the appearance of the above resolu-

tions the whole body seemed paralyzed, and the very next year the returns showed a decrease in the connection of no less than two thousand and sixty-five members for Great Britain, . . . and the year following an increase of but one per cent." (The Churches and Intemperance, p. 48.)

It is a well known fact that English Methodism holds in Church fellowship manufacturers, sellers, and drinkers of intoxicating drink. The missionary ship, *John Wesley*, sailing from Southampton in December, 1846, with eight missionaries, took as a part of its cargo, "One case of gin, containing three dozen bottles; one cask of brandy, containing thirty-six gallons; one cask of rum, thirty-six gallons; fifty-five cases of wine, each case containing two dozen bottles; ten casks of wine, varying from ten to eighteen gallons; forty-seven barrels of bottled ale and porter."

Twenty years later we meet with the following in a letter from Adelaide, Australia, to the *Methodist Times*, November, 1867: "The ship *John Wesley* has just reached our port under very disreputable circumstances. The captain was intoxicated during the greater part of the voyage. The young minister on board, to save the ship, got up in the night, and with the help of a few persons cast into the sea all the spirits they had on board. This was a desperate remedy, but we commend the young gentleman. After this the ship was brought on her way safely. So badly had the captain, the first-mate, and the steward behaved, that the Rev. J. Watsford was obliged to

take possession of the vessel on her entering Port Adelaide and dismiss the three above mentioned officers. To us this seems very inconsistent, to put on board a *mission ship* a large quantity of spirits and a drinking captain. When will the time come that the Church of Christ shall see the evils everywhere attending the use of the fire-water? Haste happy day! That day we long to see."

There is no country in the world so deeply cursed by drink as England. Drunkenness is emphatically the nation's crime and curse, and the foulest blot upon her fame. It is her stigma and shame wherever her power is felt or her commerce known. Her power has been crippled, her resources wasted, and her intellect blighted by strong drink. What opium taking is to China, and the slave trade to Africa, and ignorance to Spain, and popery to Ireland, such is drunkenness to England—the distinguishing brand and palpable source of national degradation and crime. How passing strange it is that the Churches of England do not see the importance and the absolute duty of total abstinence; and stranger still that the disciples of John Wesley, in the land of his birth, and the scene of his self-denying labors, do not at once and forever clear their skirts of all responsibility for this evil by a strict adherence to Mr. Wesley's rule, forbidding "drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity."

There is a wide difference between English and American Methodism, as to the estimate they put upon

the use of, and traffic in, intoxicating drink. American Methodists would be surprised at the leniency with which it is regarded in Great Britain. I will give an instance as an illustration. It is the custom of traveling preachers in England to examine the classes each quarter and give the members their evidence of membership or love-feast ticket. Rev. R. Tabraham, a devoted minister and total abstainer, says, "In another village I found a gray-headed man applying for membership, after the usual trial of three months. He was a publican, and the following conversation took place:

"*Minister.* It is, then, your sincere desire to become a member of this society for your spiritual good and for life?

"*Publican.* This is my desire and purpose.

"*Min.* Do you not keep a public-house?

"*Pub.* I do, sir.

"*Min.* Do any get drunk in your house?

"*Pub.* Not often, sir.

"*Min.* If you become a member of this society will you promise that none shall get drunk there again?

"*Pub.* No; I can not promise any thing of the kind.

"*Min.* Do you sell any kind of drink on the Sabbath.

"*Pub.* Not during service hours.

"*Min.* Well, my friend, the Bible does not confine the Sabbath to service time. Not long since, on a

Sabbath evening, just after you left this chapel, a young man was led or carried out at your back door drunk Now, I do not choose to be an informer, but if I had made this known to the magistrates, do you not think you would have got into trouble? Besides, you must know that much of the money which poor men spend in your house is needed by their families. In this way you encourage sin as well as poverty. How, then, can you please God, or hope to be saved?

"*Pub.* I did not give him the drink. I ought not to be blamed.

"*Min.* Well, but you are master of the house, and whatever you may think, you are accountable to both God and man. I am a minister of Christ, and I, as well as you, must give an account in the day of judgment. I can not countenance sin. I will read a part of our rules, and I must have you promise to keep them before I take you as a member: 'Doing no harm; avoiding evil of every kind, such as profaning the day of the Lord by buying and selling; drunkenness; buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.' Now, my friend, we believe these rules are taken from the law of God. I wish you were prepared to walk in them steadily. I am sure it would be for the good of your soul. On these two points: First, that no man shall get drunk in your house; and, secondly, that no liquor shall be sold in your house on the Sabbath, except in a case of necessity—will you keep these?

"*Pub.* No; I can not.

"*Min.* Your mind is made up?

"*Pub.* Yes; I can not keep them.

"*Min.* Well, then I can not take you as a member.

"*Pub.* Well, I can still attend chapel?

"*Min.* Certainly, my friend; and, to show you how concerned I am to help your soul, you may remain on trial another three months. Take your Bible for your guide. Pray earnestly for grace, and may the good Spirit lead you into all truth." (Christian Temp. Tract.)

In this extract much emphasis is laid upon getting drunk, and upon selling upon the Sabbath day, but these, though they may be sins of greater turpitude, are no more forbidden by Mr. Wesley's rules than are "buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity." Such an interpretation of the rules is a sin against the spirit of Methodism, against God and man. That such an interpretation is given we have had personal knowledge. We have known Church officers engaged in the disreputable business of retailing spirituous liquors, and local preachers who would buy and drink at the public bar in England.

But this is not all; the traveling ministry are not free from the blight, and their example is such as has led and will lead many of the young astray. They drink wine and malt liquors in social life, they keep them at their own homes, and train their chil-

dren, by example, to enter the ranks of moderate drinkers and become candidates for drunkards' graves. But worse still! This spirit of hell invades the sacred places of the sanctuary, and is used by the minister of Christ before he ascends the sacred desk. For what purpose? It must be as a substitute for, or a supplement to, the inspiration of the Holy Ghost, which men need for that work. That this is not stated too strongly I will show by other witnesses. Bishop Simpson substantiates what has been said, and gives a word of warning:

"Avoid all stimulants of every character, which may be recommended to strengthen your voice or to assist you in pulpit duties. I can scarcely suppose that any one who believes himself called to the ministry will countenance their use. Yet kind friends will sometimes suggest that you are weak, your nerves are tremulous, you have been out in the cold, you need a stimulant; and they will urge the taking of a little wine or brandy before preaching. These friends, if from England or Ireland, will tell you that the most distinguished ministers are in the habit of using them; and I regret to say that in many Churches there both wine and brandy are kept in the vestry for the use of the minister both before and after preaching. On my first visit to the old countries the kind sextons seemed to be as much astonished that I would not accept them as I was amazed at their being offered. I have known some young ministers who used a few drops of paregoric or a small quantity of

opium, to give them temporary strength in the pulpit. I am glad to say that I have known but few such cases, but I must add that these were led in the end to either physical or moral ruin. Dr. Alexander says, 'The instances of apostasy within our knowledge stare at us like the skeletons of lost travelers among the sands of our desert way.' 'The apparition of clerical drunkards, and the like, forewarn us.'" (Lectures on preaching, p. 78.)

Is it not time that this practice should cease? Eternity alone will disclose the amount of evil for which this practice is responsible. God has warned his ministers by special enactments, and those who stand on the walls of Zion as watchmen should heed the commands of God. Under the old dispensation, the priests were solemnly warned not to drink wine, when they had to conduct the worship of God, lest they should unfit themselves for their holy duties. "And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations: and that ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses." (Lev. x, 8–11.) "Neither shall any priest drink wine, when they enter into the inner court." (Ezek. xliv, 21.)

It is generally supposed that intoxicating wine is

intended in these passages. But the wine of those times was not as strong or dangerous as modern fermented wines. Does not this furnish us with a stronger reason for avoiding them? Surely we should not parley with this enemy before entering upon the sacred duties of the sanctuary. But if unfermented wine be meant, as some contend, then we see how careful Jehovah was to keep his ministers even from the reproach of luxury, lest by it they should damage their holiness and mar divine worship. If, in either case, the prohibition was important then, it can not be less so now, under a more spiritual dispensation, and with the danger of sin greatly increased. Ministers of the Gospel and Church officers should now hear the prohibition trumpet-tongued "Drink no wine when ye enter the inner court, lest ye die." "Be ye holy, for I am holy."

Those who are not acquainted with both England and America can hardly conceive the difference between the Methodisms of the two countries in regard to the use of strong drink. I will venture to give my own testimony for the benefit of my English brethren, if perchance a copy of this work may fall into their hands. I have been an active pastor in the Methodist Episcopal Church for nearly thirty years, and in that time have not known six members who have fallen by the use of strong drink. I have been intimately acquainted with hundreds of ministers, but have never known one who was a drinker of wine or strong drink. I have known a few who were sus-

pected of using stimulants of some kind, but they did it secretly, if at all. I knew one who first fell into infidelity and then became a drinker, and another who became addicted, first to drugs, and then to strong drink, but was afterward reclaimed and spent the remainder of his life in advocating the cause of total abstinence. I have never seen domestic wine offered in but two Methodist families. I have dined with bishops, college presidents and professors, with editors of Church periodicals, and princes among the laymen, but have never in my life seen wine or malt liquors upon the table.

But such a state of things is the result of earnest work, and such victory has only been attained after many a hard battle. American Methodism was not always free from the curse. Many of our people were engaged in the manufacture or sale of strong drink. The sainted Fisk said in his address to the Church in 1832: "I speak not now of past days, before the public mind was enlightened on this subject. Time was (may God forgive us, for we did it ignorantly in unbelief) when we were almost all sharers in this guilt, and knew not what we did. But now the darkness is past and the true light shineth. God in his providence has shown us what good men have long desired and prayed for—the certain way of removing forever from our land intemperance and its WOES—ENTIRE ABSTINENCE."

We are aware that there are some of the English Methodists who have not "bowed the knee" to Baal.

In 1846 a society was established at Liverpool, entitled "The Wesleyan Union of Total Abstainers." They did much good by their labors and publications. The total abstainers of the British Conference have labored under great disadvantages and against much opposition from quarters where they ought to have received help, but light begins to dawn; great achievements have been won, and the time of complete victory is at hand.

We will give a few of the utterances of the strong friends of temperance, who for years past have been the leading minds in the British Conference. The Rev. John Rattenbury, who was president of the conference in 1861, which is the highest honor that can be given to a Wesleyan minister, said in a lecture "On making Haste to be Rich:" "There are other pursuits, which, if not directly unlawful, are suspicious and dubious; perhaps I ought not to say dubious of some, such as the retailing of intoxicating liquors—human hands dealing out to men, women, and children, soul-destroying alcoholic drinks! Your gin palaces, as they are commonly called—palaces in size and costliness, but in fascinating and shameless openness—alluring men to deep, deep, perdition. 'Open mouths of hell,' they have been termed; and multitudes throng these capacious hells; and the train of ills that follows—the haggard, wretched train—poverty, lasciviousness, adultery, theft, murder, damnation! . . . . In their eager haste to get rich, men are directly or collaterally allied with the grossest and most fearful sins. O, it seems a serious thing for

a man to be gaining this world's substance by spreading immorality and misery amongst his fellow-men! Surely, blood is there—the blood of souls. This is too great a price to pay for some worldly good—the loss and ruin of human bodies and immortal souls! These undone spirits will give you meeting at a future day."

Rev. Wm. Arthur, A. M., president of the conference in 1866, and well known in this country, having been twice sent as fraternal delegate to our General Conference, at the Social Science Congress in Manchester, England, October 4, 1866, said:

"I had no expectation of being called upon to-day; I attended here to learn, and am very glad I have had the opportunity of learning as much as I have. The most powerful, widely extended, and the most prosperous of our institutions is the public-house. We are discussing a question which affects the welfare of every class of the community, not only at home, but abroad. I believe the English public-house is the most celebrated institution in Europe. There is not a sailor at Wapping, there is not a Turk comes to England by accident, there is not a traveler from Mexico or Brazil who visits our shores, but he takes back with him the evil fame of the English public-house. I have seen a good deal of the world, and I have seen nothing so bad in it. For my part, I have no particular set of views on this subject; but I am ready to co-operate with those who hold the extremest views or with those who go for the most moderate

measures. I am ready to-day to co-operate with any man for the most moderate measures; and rather than not co-operate with any body, I am ready to co-operate with those who go immensely beyond what I could myself. I look upon the condition of our country as one so humiliating in this point of view, that any thing which stirs the public mind, any thing which brings healthy intellect to bear upon it, such as is now at work in relation to it, must ultimately be a great blessing. *Would to God that we (Wesleyans) stood as a body to that question as boldly as we ought.*"

The Rev. S. Romilly Hall, another president, preaching in Irwell Street Wesleyan Chapel, said: "Whatever may be the opinions of medical men on this subject, some for and others against, I tell you one thing:—I see that drunkenness pervades all circles. I see that the social use of intoxicating drink is the groundwork of intemperance. I see that there is a notion prevailing in our social circles that it is a respectable thing to take wine, and that it is courteous and hospitable to ask a visitor to take a glass of wine. I see that that kind of tampering with the mischief is based upon the silly and conceited idea that it is respectable, and so on. I see that it gradually leads young men—aye, and sometimes women, too,—to habits from which they can not retreat, and which they would give the world could they free themselves of. I see, wherever men touch not and taste not a thing that is so accursed, in almost every large family, and in almost every home amongst the

working population, that those men are the freest from disease, from suffering, and from sin. I see all that; and without taking up what is called the Scriptural argument, or the medical argument, or the argument based upon statistics, I would take the social argument. To those who see no harm in taking a glass of wine, beer, or spirits, I should like to say, Have you not seen little children play with fruit and the glasses when you have done at social parties? This is getting the first taste of a nasty and ruinous thing. Have you never offered to your little ones the glass, which, by and by, of their own wills, they will take and thus prepare themselves for the ruin and curse of life? Do you know any large family circle which has not been disgraced by two or more of its members, when grown up into life, bringing shame and sorrow upon parents, brothers, and sisters, because of the curse of their drunkenness? Then, if you would be 'without rebuke;' if you would never have a child of yours, by and by, when he gets to shame and sin, turn round and say to you, 'Father, you took your glass; you led me to take two, and then more; now I am brought to a drunkard's death!' if you would set a good example to those around you, maintain, wherever you go, abstinence, total and entire, from that which does you no good, but which does so many of your associates and countrymen such damnable and ruinous harm. How many drunkards are there that can not enter heaven who die daily? This is one of the aspects of the case which statistics deal

with very freely. I do not know the figure, but I believe it is said that, in our own kingdom, three or four drunkards die every hour. Have you ever been responsible for the encouragement of those in your social circle who drink a poison that has led them to an early grave, or to great vice, and to hell? You are to 'let your light shine,' you are to be 'without rebuke.' Do not tamper, do not trifle with this; do not pooh-pooh what good men talk about who are said to be extreme; do not turn the laugh at your social table upon the teetotaler. I remember once, not far from this very spot, joining in a very delightful company of young people. The occasion was the coming of age of a lovely daughter of a gentleman at whose house we met. It was a large entertainment, and most of the persons present were young people. I remember very well when a minister who was carving a luxurious joint asked some lady present to take wine with him. As she declined, the laugh was turned upon me. I bore it very pleasantly, but as the party went on a little too far, a gentleman at the head of the table had to defend the subject. I then very quietly whispered to the minister, but loud enough to be heard by all present, 'Do you know a family that has not suffered from the curse of drunkenness?' His most intimate friend, his nearest and closest associate, the son of another Methodist minister, not many months before had died of *delirium tremens*, the result of drunkenness. Do not, therefore, trifle with and laugh at the subject of the drinking habits of society.

You will only dishonor yourself if you do so. Do not encourage others in the use of what may lead them to ruin and death. If, then, you would be 'without rebuke,' and 'let your light shine' in the midst of your social circle, let your conduct and influence be such as shall best promote the health, prosperity, and peace of those with whom you live, and of those amongst whom you associate."

Rev. George Maunder, one of the foremost temperance men in the British Conference, and until his death, in 1878, chief editor of the *Methodist Temperance Magazine*, in an address, said: "It had been clearly demonstrated that the use of intoxicating liquors as beverages was not necessary for the health or happiness of man. He who ran might read that drink had been most emphatically productive of more barbarism, misery, and crime, than had been produced by any other single cause whatever. They could not say that moderate drinking inevitably led to drunkenness, but they could say that every drunkard in existence had passed over from the ranks of moderate drinking. It was the recruiting ground from whence the vast army of drunkards was kept up and replenished; and, therefore, they said that teetotalism was expedient, wise, and beneficial. No man in the habit of taking strong drink could aver that he was safe. Drink was an insidious, encroaching foe, and, in such a time as the man thought not, he might be overcome. Teetotalers had to battle with prejudice, appetite, self-interest, vested-right, and long established

customs. The name of their foe was legion, but he thanked God that he that was for them was greater than all that could be against them. They had on their side common sense, science, experience—in point of fact, truth and righteousness, and, therefore, they would ultimately prevail. He was glad to be at a temperance meeting in a Wesleyan chapel to hear an address by a Wesleyan lecturer, and he congratulated the trustees on the moral courage they had manifested in lending their chapel for a temperance meeting. He hoped the example would be followed throughout the country, and trusted the result would be that numbers of their body would declare that they would touch not, taste not, handle not that poverty-creating, misery-producing, soul-destroying thing—strong drink!"

Rev. Luke H. Wiseman, president of the conference in 1872, and fraternal delegate to our General Conference the same year, has given the following testimony: "The Christianity of the Bible does not occupy its right position unless it sits in the place of imperial sway, and is allowed to direct and to control our habits, schemes, and occupations;" while, against the cant cry about putting teetotalism in place of the Gospel, we would say with Rev. W. Arthur: "It is wrong to neglect things affecting the health and house comforts of the poor, thinking that directly religious agencies can alone do good. . . . Nothing is more directly calculated to bring men to value religion than the sight of religious men earnestly engaged in disinterested efforts for their welfare."

By the above extracts we see there has been in British Methodism a succession of noble men who have stood firm for the cause of temperance. With such men within its pale English Methodism could not long be silent as a body, or fail to make itself felt in this great cause of God and man. Earnest and faithful work was done in the connection, especially among the young in the organization of "Bands of Hope." This work was done without the official sanction of the conference. In 1877 they numbered nearly one hundred thousand members. This was no mean constituency for temperance in the Sunday-schools of the connection. But at that time there were still above five thousand Sunday-schools without them, and above four hundred and seventy thousand scholars above seven years of age, not under direct temperance influence or instruction. But if the work grew rapidly before, it will grow more rapidly now since it has received the official sanction of the conference. We know of no more hopeful indication for temperance in Great Britain than these "Bands of Hope"—so many thousands of young people gathered and sheltered by the teaching and example of the Church. Surely the next generation will see less drunkenness than the present has encountered.

In 1877 the friends of temperance within the pale of English Methodism, reached a consummation for which they had long prayed and waited, namely, the official recognition by the conference of the temperance cause as a distinct and legitimate department of

Church work. The following is the plan submitted in 1876, and again submitted in 1877, when it was adopted:

THE CONFERENCE OFFICIAL PROGRAMME.

I. Bands of Hope.

OBJECTS.

Bands of Hope are intended to educate the young in the principles and practice of sobriety.

It is a generally recognized fact that many scholars on leaving the Sunday-school do not unite themselves with the Christian Church, or even become members of religious congregations; and it is believed that this lamentable defection from Christian ordinances is largely owing to prevalent drinking customs. It is proposed, therefore, to raise a barrier against the influence which those customs exert, by the establishment of "Bands of Hope," the specific object of which shall be to train our youth in habits of abstinence from all intoxicating liquors.

Among the kindred objects designed to be secured by Bands of Hope are: The regular attendance of our young people upon public worship; the inculcation of the moral duties of industry, honesty, truthfulness, cleanliness, kindness; the discouragement of the practice of smoking; and the creation of disgust for all bad or offensive habits—Sabbath-breaking, swearing, gambling, and such like. Basing all moral duties upon the authority of Holy Scripture; the Band of Hope, with its special organization and appliances, is adapted to be an important auxiliary to the Sunday-school and the Church, and thus to supply a need which has long been felt.

PRELIMINARY STEPS IN FORMING A BAND OF HOPE.

The conference has sanctioned "the formation of Bands of Hope in connection with Sunday-schools, under the supervision of the ministers of the circuit and the local Sunday-school committees;" and has directed that

"the number of such Bands of Hope shall be annually reported to the conference." It is, therefore, the duty of the promoters of this movement—

First. To obtain the sanction of the superintendent of the circuit.

Second. To bring the proposal to establish a Band of Hope before the teachers' meeting and before the committee of the school, so that it may be worked in harmony with the other arrangements of the school, and that its efficiency and usefulness may be secured.

Third. To make application, through the superintendent minister, for the use of a room in which the meetings of the Band of Hope may be held.

GENERAL RULES.

The following regulations are proposed as the basis of management for each Band of Hope:

I. It shall be conducted in distinct and avowed connection with the Wesleyan Methodist Society, the increase and welfare of which it shall seek to promote in every practicable way.

II. The general management shall be intrusted to a committee, consisting of—(1.) All the ministers of the circuit. (2.) A treasurer. (3.) A conductor, secretary, and registrar, who shall be members of society, and by preference, officers or teachers in the Sunday-school. (4.) Six or more persons, of whom it is desirable one-half at least should be abstainers. The officers and committee to be elected annually by the Sunday-school Committee.

III. That the Band of Hope meeting be held regularly, to begin and end promptly at the time announced, always with singing and prayer. No ordinary meeting should be prolonged beyond an hour and a quarter.

IV. That the speakers at such meeting shall be connected with our own or some other branch of the Christian Church.

V. That the following be the form of declaration

adopted: "I agree to abstain from all intoxicating liquors as beverages."

VI. That children above the age of seven years be eligible as members; children under that age may be enrolled as candidates without making the declaration.

OFFICERS.

1. *President*—The superintendent of the circuit, or one of his colleagues, shall be *ex-officio* president; but as it is not practicable for the president to attend all the ordinary meetings of the Band of Hope, it is desirable to elect a conductor, whose duty it shall be to attend every meeting, arrange the programme, receive the speakers, and in other ways see that the business of each meeting is properly carried out.

2. *Secretary*—The secretary shall take minutes at committee meetings, prepare reports, conduct correspondence, and make arrangements for meetings.

3. *Registrar*—The registrar shall keep account of officers and members of Band of Hope, register admissions and attendance, record reasons for absence and withdrawal, fill up the declaration cards, and supply tickets of membership.

MEMBERSHIP, ETC.

Any child above seven years of age desiring to become a member, whose parents do not object, shall write his or her name under the following declaration: "I agree to abstain from all intoxicating liquors as beverages."

When the declaration has been kept for three months the young person will be an acknowledged member, and should purchase the card of membership.

THE CONDUCT OF THE BAND OF HOPE.

Every meeting should be commenced with devotional exercises. There should be two or three short addresses. Singing should be regarded as an important feature in every meeting. If any recitations be introduced, nothing vulgar, sensational, or theatrical should be allowed.

In conducting Bands of Hope, it should ever be remembered that the sentiments and music introduced will linger in the memory and influence the feelings and character throughout subsequent years; hence they should always be pure, refining, elevating. The singing should be lively; the speakers should seek, not only to interest and amuse, but also to instruct, and thus to build up character on the basis of Christian principle—ever bearing in mind that "the harvest answereth to the seed."

N. B.—No sale of literature shall be permitted on the Lord's-day.

AUXILIARY AGENCIES.

The efficiency of Bands of Hope may be greatly promoted by the introduction of carefully selected literature, by the formation of a singing class, by the discreet supervision of all festival arrangements, by the collection of small subscriptions from those who are able to become paying members, and in many cases by the establishment of a penny bank.

RELATION TO THE SUNDAY-SCHOOL.

As the religious character and harmonious working of the Bands of Hope will depend largely upon their close connection with the Sunday-school, it is very desirable that they should, as far as possible, be countenanced and promoted by the superintendents, officers, and teachers of the several schools with which they are associated.

THE CHIEF AIM.

In order to secure the blessings of Almighty God, the Band of Hope should be carried on in the spirit of faith and prayer, the children should be clearly taught that total abstinence is no substitute for Scriptural conversion; and the whole organization should be constantly regarded as only a means to the great end of winning souls for Christ, and of retaining them within the fold of his Church.

II. Circuit Organizations for the Promotion of Temperance.

TITLE.

Every such organization shall be called a "Wesleyan Methodist Temperance Society."

PRINCIPLES.

1. That every Wesleyan Methodist Temperance Society must recognize the principle, already sanctioned by the conference, of the co-operation of abstainers and non-abstainers.

2. That in the formation of such societies the superintendent minister shall be first consulted, and his concurrence obtained.

3. That every such society shall use the forms of declaration hereinafter contained.

OBJECTS.

To promote temperance, and to remove the causes which lead to intemperance. The following are the special objects which these societies shall seek to secure:

1. The diminution of the number of licensed houses for the sale of intoxicating liquors, and the shortening of the time during which they may be opened each day.

2. The suppression of beer-houses throughout the country.

3. The closing of public houses during the whole of the Lord's-day, except for the accommodation of *bona fide* travelers.

4. The curtailment, by appeals to the licensing authorities, of facilities for the sale of intoxicating liquors.

5. The refusal of dancing and music licenses to houses licensed for the sale of intoxicating liquors.

6. The removal from public houses of benefit, friendly, and burial clubs, and the discontinuance of the payment of wages at such houses.

7. The discouragement of the use of intoxicants in "toasts;" and "drinking of healths;" in social calls and

"treating;" in business and commercial transactions; and in "footing" and similar customs.

8. The encouragement of refreshment-houses and reading-rooms, in which strong drink shall not be supplied.

9. The entire disuse of intoxicating liquors in connection with Sunday-school festivals and excursions and on similar occasions.

10. The reclaiming of those who have erred through strong drink.

11. The educating of public opinion on the foregoing objects, and the sending of petitions to Parliament, when deemed desirable by the Connectional Committee on Temperance.

12. The encouragement of special prayer for the Divine blessing on the temperance movement.

MANAGEMENT.

1. The superintendent of the circuit shall be *ex-officio* chairman of the Committee of Management; but may, when he shall see fit, appoint one of his colleagues to act in his place.

2. The Committee of Management shall, if practicable, be composed of abstainers and non-abstainers. Two-thirds, at least, of this committee shall be members of the Wesleyan Methodist Society, and the remainder regular attendants on the Wesleyan Methodist ministry.

3. Ministers of the circuit shall be *ex-officio* members of the committee; the other members of the committee shall be elected by the members of such society at their annual meeting.

4. The committee shall, at its first meeting, elect a treasurer and a secretary. The committee shall meet as frequently as circumstances may require, and, if no minister be present, shall elect some other member to preside.

MEMBERSHIP.

1. All persons who shall sign and observe either of the following declarations shall be regarded as members:

Abstaining Members.—I hereby agree to abstain from all intoxicating liquors as beverages; and will endeavor to promote the objects of this society.

Non-abstaining Members.—I hereby agree to exert myself for the suppression of intemperance, and will endeavor to promote the objects of this society.

2. Members shall be requested to contribute towards the expenses of the circuit organization.

The conference of 1877 will hold a remarkable place in the history of English Methodism. The adoption of a plan for the promotion of temperance will confer distinction upon the body that adopted it in all the future of the Church. The question had agitated the body for some time and disturbed the harmony of its members. At one time it was thought by many to threaten the peace and unity of the conference. We congratulate our English brethren upon the advancement made, the harmony that exists, and their almost boundless opportunities for good.

The conference of 1879 adopted a resolution recommending that the second Sabbath in December should be observed as "Temperance Sunday." The recommendation was not generally carried out. Many of the circuit authorities failed for lack of definite information. But the conference of 1880 unanimously recommended "that on December 12, 1880, special reference shall be made in all our places of worship to the evils of intemperance, which still prevails to so lamentable an extent in this and other lands." As an important preliminary to this special recognition, a circular, signed by the president and the secretaries

of the committee, was sent to every Wesleyan Methodist superintendent in Great Britain. This circular called attention to the minute of conference in reference to Temperance Sunday, and requested the superintendent to bring this subject under the special notice of his colleagues, of the local preachers, and of any other persons who might preach in the circuit on the 12th of December. The circular further, and very properly, urged that due publicity should be given in local newspapers and otherwise to the circuit arrangements for Temperance Sunday. It was designed to let the statesmen, the journalists, the publicans, and the Churches of England know that the Methodists intend henceforth to take an active and energetic part in the temperance reformation.

Copies of the circular were sent as a matter of information to the authorities of our colleges, to the heads of connectional departments, and to others who do not stand in the ordinary circuit relationship to superintendents. At the happy suggestion of the president a little book, containing a complete summary of the past history and the present position of every aspect of the temperance movement, was sent to all who had received the circular. While not professing to indorse every statement which the book may contain, the committee believed that it would be of service in suggesting topics and furnishing illustrative facts for the appeals on Temperance Sunday. The circular wisely concluded by reminding those to whom it was sent "that the fundamental principle of the

Methodist temperance movement is the hearty co-operation of abstainers and non-abstainers; and that, among the twelve objects of our enterprise, sanctioned by the conference of 1877, every Christian minister may find ample scope for observation and appeal." (English letter in *Christian Advocate.*)

It would be difficult to form an estimate of the advantages and influence of the observance of this "Temperance Sunday." Combined and simultaneous action generally proves very effectual. This gives our International Sunday-school Lessons such popularity and power, and adds so much interest to our "Children's Day" or "Floral Sunday." It impresses the imagination both of the preacher and of his audience. What an inspiration it must be to feel that on the same day two millions of people are being exhorted from ten thousand pulpits to take their part in the great battle which God is waging against the deadliest foe of our race! What incalculable advantages must the temperance crusade derive from the appearance of so powerful an ally upon the field.

In this there is something for American Methodists to learn, and the designation of a Sunday to be observed as "Temperance Sunday" is worthy of our consideration. A mighty influence would be exerted upon the whole nation if the great body of Methodists should act together upon this question—twenty-five thousand itinerant preachers, twenty-seven thousand local preachers, and nearly four millions of communicants, and but very few of the whole num-

ber who do not live up to the letter and spirit of Mr. Wesley's rule, forbidding "Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity." Let this vast army concentrate their faith, prayer, and effort, and the liquor traffic must hide itself from public gaze, and would soon be driven from our noble land.

The English "Bands of Hope" have given rise to a literature and hymnology, in some sense their own, and this is destined to have a favorable influence on the spread of temperance principles. The Wesleyans have issued a collection of "Temperance Hymns and Songs," and thus have prepared to help forward the great movement by the power of song. Through the kindness of James Ponsford, Esq., of Loxton Somerset, England, the following was received from Rev. Charles Garrett, one of the foremost temperance men in English Methodism: "Every English Church association has a temperance society." "The *Methodist Recorder* was founded as an advocate of temperance. The first Church paper to advocate it." "The sentiment of English Methodism is thoroughly favorable to temperance."

There is one thing connected with this English temperance work that will hardly be understood by American temperance people—that is, the affiliation of abstainers and non-abstainers. Non-abstaining members of a temperance organization will sound strangely to American ears. We suppose such an arrangement has not been known in this country in

many years. But this was probably the best that could be done under the circumstances among the English Wesleyans. It is a growing society, and they have left room for growth. Under the influence of this compromise the total abstainers will increase, we believe, and non-abstaining members will diminish, we hope. There is no loss of principle. Abstainers will receive and use the help offered by non-abstainers, in the suppression of intemperance, by decreasing the number of public-houses, closing them on the Sabbath, and bringing the violators of the law to justice. We hope for a rapid increase in the adult abstaining members from the ranks of the Bands of Hope; with such training as the children receive it is not probable they will relapse into the ranks of moderate drinkers. We hope the arrangement may prove to be an inclined plane by which moderate drinkers may rise to the higher plane of total abstinence. The Church of England Temperance Society is based upon the same principle, and we believe some other societies organized within the pale of the several religious denominations. From our stand-point we can not help regarding the compromise as an element of weakness and of possible discord. It is not *English* in thoroughness, consistency, or force; it is handling a rough subject with gloves, it is tenderness toward an evil that needs heroic treatment. We hope our English brethren who are heart and soul abstainers in principle and practice will not abate one iota of their zeal.

Chapter XII.

TEMPERANCE SOCIETIES IN OUR CONGREGATIONS.

AS the years go by the great battle against intemperance waxes hotter and hotter. The sentiment of the American Church is strongly against the use of intoxicating drink as a beverage. For many generations it had another great evil to counteract and overthrow, which absorbed all its energies. American slavery, "the vilest under the sun," and "the sum of all villainies," was a foul blot and canker that was eating into the life of both the Church and State. But in the providence of God, that has been swept away, and its footprints are being rapidly effaced. The race is awakening to a nobler manhood, the nation to a purer life, and the Church to a sublimer conception of her province and power. She can now turn her attention and employ her activities in rescuing those who are enslaved by appetite, and bring her power and influence to bear on the evil of intemperance in its organized form, by saving individuals from a life of inebriety, creating public opinion, and influencing legislation against the liquor traffic, until the evil in a legalized form shall be unknown in this broad and beautiful land.

In this hotly contested battle of right against

wrong, no branch of the Church of Christ can stand aloof as a distinterested spectator. It is the cause of humanity. and the cause of humanity is the cause of God.

The position taken by the Church of Christ upon this question is most important. A false or equivocal position must inevitably retard the good work; a true and unwavering stand will accelerate it, and hasten its final success. The leaders in the Church of Christ, both in the laity and the ministry, wield a great influence, and largely control public opinion. A false position taken by a few would keep the masses in error for a generation. In all moral reforms the Church of Christ is the recognized leader, and furnishes the support on which the reform lives, and the inspiration essential to its success. This is specially true of the temperance reform for many reasons. The best arguments against the evil are drawn from the Bible, the best incentives to labor for the rescue of the perishing are drawn from the example of Christ, and the best security against a relapse of the saved is in the grace of God.

By the action of the General Conference of 1880 the temperance reform was brought closer to the heart of the Church than ever before. The appointment of a "Committee on Temperance" brings it into the quarterly conference, and the pastor and committee are brought face to face, once in three months, with the question, as to "the best means to be employed for promoting the cause of temperance in the com-

munity" It reminds us of the historic question so long the source of agitation, "what can be done for the extirpation of the great evil of slavery?" The conference was memorialized in favor of the organization of temperance societies in the Church. One of these memorials reads as follows, "It is earnestly hoped that your favorable attention will be given to this important subject; for not until temperance societies are fully identified with, and made a part of, the work of the Church can they obtain that permanence which is so essential to the success of the cause, and due to the nature of the work." The following resolution was also submitted and referred to the committee:

"*Resolved*, That the Committee on Temperance be requested to inquire into the practicability of forming Church temperance societies, which will secure to this work a corresponding prominence and permanence to that now given to missionary work in the Church and Sunday-school."

These resolutions and memorials were in the right direction, and no doubt had weight with the committee. We advocated this idea in the Church papers as early as 1872, and in the *Quarterly Review* in 1876. It has now gained an extended recognition. It may be thought by some that the General Conference has not yet given its full sanction to temperance work within the Church. That it will do much more positive work in the future we believe, but it has done much already. It "recommends the organization of

juvenile temperance societies in all our charges and Sunday-schools." And once in three months the pastor and Committee on Temperance are to inquire the best means to be employed to promote the cause of temperance in the community. This opens the door for any judicious work which the pastor and the committee may think best to inaugurate. We need not stand idly waiting. The harvest is great the laborers are few. What is done by this committee is done by the Church, they represent the quarterly conference, and the quarterly conference is the local Church in its organic form.

We do not think that the organization of juvenile societies will meet the demands of a Church fully alive to this subject, or the demands of the times. Such societies are good for the training of the young, for diffusing temperance information and the prevention of drinking among the rising generation. But we have need also of societies for adults, and as our Sunday-schools are now largely composed of adults as well as children we would prefer one society embracing all ages above five or six years.

But, it is sometimes objected, the Methodist Episcopal Church is already a temperance society, and every member a pledged total abstainer. We admit this with pride and gratitude, but are there not thousands outside the pale of the Church whom we may influence and save by judicious effort in this direction? We must open our doors to those, and welcome them in the name of God and his Church, and bring them

up to the plane which we occupy on this question if we can not on all others. The good and temperate, who have never been cursed by the use of intoxicating drink, should band themselves together for the suppression of the vice, and for the encouragement of those who, of themselves, have not sufficient moral power left to inaugurate reform. The time has passed when temperance is to be left to those alone who have felt its biting, stinging power, and have been rescued from its degrading thralldom. Some such men have done noble service in the cause, and are worthy of all commendation and encouragement; but has it not been left too much with them, while many earnest, eloquent men in the Church have, on this subject, been silent and dumb?

We are of the opinion that the cause can not advance beyond the position of the Church; neither can it become permanent and strong until it is adopted by the Church as a part of itself; or, as a channel for the outflow of its zeal and philanthropy, like the Sunday-school and missionary cause. The late Dr. Crane, in "Arts of Intoxication," says:

"Among the active forces of reform, the *Christian Church* must ever stand foremost. For the world to fight this great beneficent battle, while the Church looked on timidly from afar, would be a deep and lasting disgrace to all that bear the Christian name. While it repels no sincere adherent, nor refuses a place to any honest worker, the reform must ally itself to the religious convictions of the people. Nor can

the general community be urged one hair-breadth beyond the position of the Churches. As the Church goes forward, the community may advance with it; but they will never go beyond it.

"The position which the Churches are in duty bound to take is not hard to be seen. They should be wholly free from the sin of indulgence in alcohol. The Church should steadily refuse to share the unholy gains of the cruel traffic. It must not suffer unworthy members of its communion to sell its good name for the base bribes of the iniquitous business, and, while they are guilty of this treachery, wink at their conduct because of their liberal donations for Church purposes.

"And the ministry must neither be silent nor give an uncertain sound. The pulpit is divinely ordained to deal with the dangers of the hour and the sins of the people. If, through a timid or mercenary policy, it fails of its high duty, then it ceases to speak for God; it becomes a mere secular agency, conducted for the emolument of the time-serving incumbent, or to secure the worldly purposes of those who keep it in bondage. The blood of the slain will cling to the watchman who saw the sword coming, but who meanly cared for nothing but his own ease, and was dumb. The curse of the Master will rest upon the membership who bore his name, while they banded together to prevent his truth from being spoken.

"But the American clergy, considered as a body, are the leaders of this great reform. O that they

would speak out more boldly! O that they were armed with mightier faith and new courage for the battle! And while I am glad to know that what has been done has been accomplished chiefly by Christian hands, I can not forbear to put on record my profound conviction that, until there are in the Churches, both in England and America, a deeper sense of duty, and a firmer courage and a more active energy in doing it, the day of final victory will not dawn." (Pp. 252–4.)

The above has the force of truth; how far does it apply to the Methodist Episcopal Church? Total abstinence from all that can intoxicate is made a test of membership and forms a part of our fundamental law. No one can be admitted who does not promise to keep and be governed by our "rules." But the Methodist Episcopal Church is not doing all it could or should do in this matter. She does not use her power for the cause as God has given her opportunity. Her wonderful organization, her varied methods of labor, her extensive ramifications, the immense power of her press, the prestige of her success, the learning of her schools, the eloquence of her ministry, the immense wealth of her laity—these are but partially improved or utilized in this great reform. There is before us an extended field; we should not fail to enter it. Methodism stands forth as the first ecclesiastical organization since the days of Christ that made total abstinence from strong drink a part of its organic law and a test of Church membership. We are a tem-

perance body, but the fact is scarcely recognized. Why may not its nearly two millions of members consider themselves organized for aggressive temperance work? We should no longer leave this to here and there a pastor or zealous layman, but every member of the Church has a right to regard himself as a part of the grandest temperance society that ever existed on earth, with an organization more perfect, and better adaptations, and more extensive facilities than any temperance society known among men.

But, it may be asked, have we any right to claim for the Methodist Episcopal Church the character of a total abstinence society? What obligation have the members taken? We answer, They have promised to abstain from "*drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.*" This obligation was taken under the most solemn circumstances, at the altar of God, administered by one of God's ministers in his official capacity, in the presence of God and the congregation.

A very strict interpretation of this rule is given by the only legislative body known to the Church, and the following are specified as infractions of its letter and spirit: "The buying, selling, or using intoxicating liquors as a beverage, signing petitions in favor of granting license for the sale of intoxicating liquors, becoming bondsmen for persons engaged in such traffic, renting property as the place in or on which to manufacture or sell intoxicating liquors." We never yet have seen any temperance pledge so

specific or so much in detail. The administrator of discipline is instructed how to proceed in case of a violation of this obligation. "First, let private reproof be given by a preacher or leader, and if there be an acknowledgment of the fault, and proper humiliation, the person may be borne with. On a second offense, the preacher or leader may take one or two discreet members of the Church. On a third offense, let him be brought to trial, and if found guilty, and there be no sign of real humiliation, he shall be expelled." (Discipline, ¶ 226.)

The total abstinence pledge, or obligation, as taken by members of the Methodist Episcopal Church, is attended by circumstances and surroundings more solemn, and sanctions more sacred, than any similar obligation known to us. And its violation is attended with greater penalties than can be found in any other temperance organization—not only expulsion from a temperance society, but from the Church of the living God, and from the fellowship of God's people. "We will admonish him of the error of his ways. We will bear with him for a season. But if then he repent not, he hath no more place among us. We have delivered our souls." (Discipline, ¶ 35.)

It seems to us that this strict temperance society can and ought to make itself felt in every community where it exists, outside its own members, and be used as a means of glorifying God, elevating and saving men, and of a proper Church aggrandizement. We would suggest the following plan of labor: Let every

Church consider itself a temperance society upon the basis of the "general rule," and proceed at once to obtain as many as possible in the community to join them, assuming the same obligation. We suggest the following constitution, which can be changed to suit the convenience or judgment of each Church:

CONSTITUTION

OF THE

TEMPERANCE SOCIETY OF THE METHODIST EPISCOPAL CHURCH

Of .....

1. This organization shall be known as the Temperance Society of the Methodist Episcopal Church of ———.

2. Its object shall be to unite the temperance element of the community with the Church in one common effort to effect the suppression of intemperance.

3. The following pledge is the basis of organization: I promise to abstain from drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity. I will not sign petitions in favor of granting license for the sale of intoxicating liquors, or become bondsman for persons engaged in such traffic, nor rent property in or on which to manufacture or sell intoxicating liquors.

4. All members of the Methodist Episcopal Church having subscribed to this, as one of the terms of membership in the Church, shall be considered members of this society, and all others subscribing thereto shall become members, and shall cease to be such when they violate it.

5. Its mode of operation shall be moral suasion, the helpful influences of divine grace, and of Church social life.

6. Its spirit shall be kindness, frankness, firmness, vigilance, patience, and persistence.

7. The society shall be constituted officially of a pres-

ident, one vice-president, a secretary, and an assistant, and a treasurer. The pastor of the Methodist Episcopal Church, duly appointed by the conference, shall be *ex-officio* president; the other officers shall be elected from the membership by a plurality vote of the members for a term of one year.

8. Its work shall be the distribution of temperance literature, monthly prayer-meetings, public meetings on Sabbath evenings once in three months, when a sermon or lecture shall be delivered, and private and public solicitation for signatures to the pledge.

9. This constitution may be modified at any regular meeting by a vote of two-thirds of the members present and voting, notice having been given one month previously. But this shall not apply to article four, which shall remain, subject only to such changes as may be made in the Discipline by the General Conference of the Methodist Episcopal Church.

It may be argued that thus to organize would be to incorporate the world with the Church. No, not by any means. It would be bringing as many as possible from the world up to our standard on the question and practice of total abstinence. In our Sunday-schools we admit and report those who are not experimental Christians; why may we not in our temperance societies? The General Conference of 1872 said, "Believing, as we do, the Church of Christ represents and embodies the only true principles of individual and national reform, it is our settled conviction that we must rely mainly for the success of the temperance cause on her leadership and co-operation." This, no doubt, is correct. But how shall she lead? Is there a better way than the one we have suggested?

If so, that is the way we want to find. We are not satisfied with the past. Our Church has done much. Her pulpits have denounced the traffic and offered a helping hand to its victims. The pens, the influence of brain and heart, of many of her best men and women have been employed to promote the principles of temperance; and to-day the cause has no truer friends or more earnest advocates than are found within her pale.

But what of the future? Progress is the watch-word of the Church of Christ. Our efforts have been too promiscuous, spasmodic, and uncertain; let there be one general advance, by the whole Church, all along the line of our militant host. Open the doors wide, and welcome others to our temperance communion.

We conceive the advantages of this plan to be many and great. It would make a more permanent temperance organization than has ever been effected. The great drawback to the temperance reform has been its instability. Societies, both open and secret, have been organized, have flourished, declined, and died, all over the land. It will be so again, no doubt; but if we incorporate it with the Church, not as a matter foreign to her nature and work, but as a part of herself, and as fulfilling her destiny, it will abide in strength, grow with her growth, and the "gates of hell shall not prevail against it."

The Church would then feel a responsibility which now she does not feel. The cause is in great meas-

ure cast off, and thrown upon organizations having no relation to the Church. Political parties treat it with contempt, and in relation to it are as treacherous as the quicksands, and as unreliable as the wind. Before our highest hopes are gained and maintained in legislation there must be an uplifting of the masses in moral tone and temperance sentiment; this uplifting is the special work of the Church. By the plan suggested, the temperance cause will have the co-operative sympathy of the living, active Church of Christ. Every preacher would be a temperance leader and advocate. This would strengthen it everywhere, and give it a new impetus. But now, grand as it is in conception, noble in its purposes, and beneficent in its results, it goes begging for sympathy and co-operation among the Churches of the land. All acknowledge its relation to religion; *we* must adopt it as one of our own family and place it side by side with Sunday-schools and missions as one of the principal methods of labor for the spread of the Master's kingdom.

By this union its principles and purposes would be better defined, and it would be more prominently brought in contact with the religious and thoughtful part of community. Its character would be more religious, and would be presented in that form, with solemn weighty arguments drawn from the Word of God. Thus the principles of temperance would be laid in the human conscience, where alone they can be laid to produce a permanent reform.

It is generally conceded by temperance men and reformed inebriates, that men need above all things, the grace of God in their hearts, in order to overcome the power of desire and the terrible cravings of the physical appetite, created by the use of unnatural stimulants. Many who have stood well for a time have, for lack of this, relapsed again into old habits of intoxication. But by the plan proposed the Church could throw her arms about the reclaimed inebriate and lead him step by step to a full salvation by faith in Jesus Christ. A drunkard reclaimed from his cups and brought within the threshold of the Church is more than half saved.

Here is a new field of labor, scarcely entered as yet by Church members as such, in which the young men and women of our societies may employ their energies for God and humanity. And even if they go down to the very dregs of social life to comfort the drunkard's wife, and bring up the poor despised inebriate to a life of sobriety and virtue, they would be walking in the footsteps of the Savior, and reflecting his image.

"Think gently of the erring:
O do not thou forget,
However darkly stained by sin,
He is thy brother yet;
Heir of the self-same heritage,
Child of the self-same God,
He has but stumbled in the path,
Thou hast in weakness trod.

Speak gently to the erring,
Thou yet mayest lead them back,

With holy words and tones of love,
From misery's thorny track;
Forget not thou hast often sinned,
And sinful yet must be;
Deal gently with the erring, then,
As God has dealt with thee."

Temperance in the Church combines all the recent advances made in this work. It has the advantages of the open society, held together by its pledge and organization. Also of the woman's crusade, relying upon the prayer of faith and the energies of the Holy Ghost. And the so-called "Murphy movement," looking to the grace of God in Christ for a radical cure of the evil and to the sympathies of Church social life for its sustenance and permanency.

"The temperance reform can not live and grow without the Church, neither can the Church do the work which must be done to secure the salvation of the world, without the help of this reform. The work of getting men sober is necessary to their salvation. And as John the Baptist prepared the way for Christ, so does the temperance reform prepare the way for the Church. And as the preaching of John the Baptist would have been without significance but for the 'One who should come after;' and as his baptism of repentance was only an empty form but for the Spirit's baptism of fire which it typified, so now, all the teaching of this reform, and all its ministry from first to last, would be but a mockery and a farce but for the Gospel of Jesus. And as the words of John were true when he said, "I must decrease; he must in-

crease,' so now, this reform must give place to the Gospel, or the whole plan fail, and the object of the reform itself be defeated. But as John was necessary to Jesus, so now is the temperance reform necessary to the Church. The reform is a member of the Church just as truly as the Sunday-school, and no amount of infidelity on the one hand, or coldness on the other, can change the fact. By virtue of pre-existing relations is this true. Any member of the body, ignored and unused, becomes a burden; severed, it dies and leaves behind a wound and deformity; accepted, cared for, utilized, it becomes a source of power and profit. So with these great organizations." (Pledge and Cross, p. 255.)

This shows the temperance reform and the Church in their proper relations—temperance, a stepping-stone to something higher and better. It must be to many the first letter in the alphabet, which must be mastered before the sentence, "saved in Christ," can be understood or realized. It is the vestibule to the temple of God, by which thousands have entered and found cleansing and peace, and the only one by which thousands more can find an entrance; for over the portal of the holy city, as if written in fire, are the words, "NO DRUNKARD SHALL INHERIT THE KINGDOM OF GOD."

Chapter XIII.

TEMPERANCE SOCIETIES IN THE SUNDAY-SCHOOL.

THE General Conference of 1876 passed the following resolution, which was reaffirmed by the General Conference of 1880:

"*Resolved*, That we recommend the organization of juvenile temperance societies in all our congregations and Sunday-schools."

The introduction of specific temperance work to our Sunday-schools needs no longer to be entertained with hesitancy and doubt by pastors and superintendents in the Methodist Episcopal Church. It is recommended by the highest authority known to us. The General Conference has moved on grandly, step by step, in this great work of temperance. The resolution above quoted shows how desirous that body is that all the children of the Church should be properly instructed, cared for, and trained in the principles of the temperance reform.

The propriety and utility of taking this work into our Sunday-schools appear for many reasons. There is no time of life when knowledge is so readily or easily acquired as in childhood or youth. That is the time when we teach all principles of science, philos-

ophy, music, and the arts. It is the formative period of human life. At that time principles are imbibed and habits formed that make character in adult life. Youth is peculiarly a time of mental activity and acquisition. The majority of our Sunday-school scholars are children and youth. Temperance is a great moral and religious question; it comes properly within the province of the Sunday-school. The principles of temperance, the evils of intemperance, in their scientific or economic aspects, are not taught in our public schools. They ought to be, and may be in the future. The government can not afford to neglect this, hoping it will be done by others. It can reach more than any other instrumentality, and would be abundantly repaid for thoroughly instructing the young in this matter. But it is a work that presses home to the hearts of the Christian community. The children are in our hands; we have them in our Sunday-schools; they are placed there for moral and religious instruction. We think it important that they should be instructed in religious truth before the mind is biased by sin. It is specially important that they should be taught the evils and dangers of the use of alcoholic drinks before they have acquired a taste for them. And if they have inherited such a taste it is all important that they be warned early, for the appetite rarely becomes uncontrollable unless indulged.

The first duty in this respect belongs to the parents. The duty comes with the relation. But in too many cases the children, who need the instruction and

warning most, are those who have the fewest advantages for obtaining it at home, and are subjected most to the temptations and influences that lead them astray. But such children come to our Sunday-schools, and we can in some measure make up for the lack of home training.

Some people who are good Sunday-school workers are opposed to introducing the subject of temperance into the Sunday-school; but as our General Conference has declared itself in favor of it, and recommended the formation of temperance societies within our schools, we will give a few reasons why it should be done.

The principle of temperance is right in itself. If it be wrong in itself it can not be right to teach it anywhere. We use the word temperance in the sense of total abstinence from all that intoxicates. The principle requires us to abstain from all things that tend to our injury. Taking as our standard of right the will of God, revealed to us in his word and works, we affirm that total abstinence is in harmony with this standard. "It ranges itself on the side of that spirit of self-denial which forms one of the most marked features of the New Testament teaching, and it is thoroughly consistent with the laws that regulate man's physical, mental, and moral well-being, which laws are revelations to us of the will of God." We need not refer to the testimony of eminent medical men to establish this position. It is coming to be a universally accepted truth that alcohol is a poison,

and in any and every degree is detrimental to our welfare in a state of health, and in sickness must be used with great care.

The advocacy of temperance principles is in entire accord with the purpose and work of the Sunday-school. One great purpose of our work among the young is to keep them from temptation. We teach them the prayer of the divine Savior, "Lead us not into temptation, but deliver us from evil." Is there a greater source of temptation in all the world than that arising from the sale and use of strong drink? The customs of the age, in drinking and "treating," make a strong appeal to the susceptibilities of the young. In our cities, towns, and villages costly buildings are erected for the sale of drink. In some places every thing that pleases the eye or enchants the ear is employed to entice the young into the snare of the devil. Strong drink stands associated with almost every enticement to the path of evil, and it is certain that if we can keep the young from drinking, the other temptations, or elements of an immoral life, will lose more than half their force. Gambling, horse-racing, billiard playing, and many other evils will scarcely be an enticement to the young man who is a total abstainer.

There is not only danger, but it is a fact that many of our young men are becoming drunkards. They are led to it by evil associates, often older than themselves, by the social glass, in token of good fellowship, by the brilliantly lighted saloons, by music,

whose fascinations are employed to draw the unwary into the devil's net. To get the young to drink is the ultimate aim of the vender, and the excess of gas-light and pictures and music are but the spider's web that is laid to entangle the thoughtless. The danger is so great that the civil law forbids the sale of strong drink to minors. When once the habit is formed, how hard to break it! When the appetite is created, how hard to overcome it! Would any one doubt the propriety of trying to rescue them after they have fallen? With how much greater propriety do we act when trying to prevent the young from falling into the snare? It is easier to prevent men from becoming drunkards than it is to rescue them after they are made. By doing this we prevent a world of crime, misery, and pollution. There are some noble men who were once inebriates, but the soul carries scars that can never be obliterated.

The drunkards of the coming generation are in our Sunday-schools to-day. Very few of them have any inherited tendencies to strong drink. If they are tempted, the temptation must come from without. Will the next generation see sixty thousand persons annually go down to drunkard's graves? God forbid. It will not be so if we keep them from temptation, or guard them against it, or fortify them for the hour of trial.

Again, it is our work in the Sunday-school to inculcate Christian virtue, and to build up Christian character. Total abstinence is a tower of strength,

a shield of safety to every young person who adopts it. It may require self-denial on the part of some, but only in a few instances; for if they never learn to like it, it will be no self-denial to abstain; but if it should be, self-denial for their own good, and the good of others, is pre-eminently taught in the Bible.

There is nothing that hinders our work more than the drinking habits of the people. From the first it has been difficult to get parents to attend or send their children to Sunday-school. It is believed on good authority that ninety per cent of our pauperism is induced by strong drink, and that ninety per cent of all the children who are sent to our alms-houses are sent there through the dissipation of their parents. The great, and almost the only, cause of so much poverty and distress in the great cities is the use of intoxicating drink, either by the husband or wife, or both. Thousands of children are kept out of Sunday-school for want of shoes and clothing. The cry of the Sunday-school world is, How shall we retain our elder scholars? Many of these are enticed away by open cigar stores and liquor saloons, open on Sunday in spite of law. The Sunday-school, more than any other institution, might be placed as an offset to drinking houses. The antagonism between the two is but one phase of the war waged between heaven and hell. There are in this country twenty-five saloons or drinking houses to every church, and a bar-tender to every Sunday-school teacher. It is worse than this in England and on the Continent.

A recent writer in an English magazine says: "A few years ago a public-house visitation was made in Hull, on a Sunday evening, with a view to discover the drink-temptations that beset the young. At this visitation three hundred and forty customers were found in the public houses of one district, of whom fifty were boys and sixty-eight were youths. And some youths, who that Sunday evening had been at God's house, went from thence to the public-house, to pass the rest of the evening there. In one of our large manufacturing towns the following advertisement appeared in the window of a public-house: '*Wanted.*—Sunday scholars, with good voices, to sing sacred music on Sunday evenings. Liberal payment will be given.' And at Eccles, one Sunday evening, Sunday scholars were found in a public-house singing that well-known hymn, 'Safe in the Arms of Jesus.'"

This shows a terrible state of things. It must be counteracted by every power within our reach, and the children must be taught every thing that bears upon the well-being of the present child and the future man. The greatest curse of the age is strong drink, the greatest instrumentality for good is the Sunday-school; shall we not, therefore, counteract the evil of the one by the good of the other? It were wise to do so. Do we not know that there must be some means by which an agency so great and blessed can be enlisted against an evil so enormous and deadly?

"It is evident at a glance that temperance has a

legitimate standing in the Sunday-school, and that the pupils should be thoroughly instructed in regard to it. Not a little will have been accomplished when it shall be prevalently and heartily admitted that the interests of sobriety are among the direct interests which Sunday-school instruction is to include." (English Magazine.)

What shall we teach the children? Tell them of the great evils of intemperance. Many of them may have examples of intemperance almost daily before their eyes—scenes of poverty, wretchedness, and want; but they may not be able to connect these with intemperance as their direct antecedent. Tell them of the crime, waste, and pauperism that are the immediate consequences of drinking. Show them the moral plagues that spring from the same cause—the appetite predominating over the will, until there is no power left to resist evil and the soul is borne down in a whirlwind of passion kindled by intoxicants. Teach them that the material and moral woes that grow out of drinking are like leprosy, like deadliest plague upon the body social and politic; the temporal and eternal ruin of immortal souls for whom Christ died, and for whom heaven's mansions might have become a final home; that it arouses the worst passions of human nature, and prepares the villain for his darkest deeds of death; that its blighting, withering curse is seen in our halls of legislation, and has dimmed the glory that surrounds the presidential chair; that all the shore of life is strewn with wrecked argosies

of intellect, promise, and hope, mournful memorials of the sad havoc of strong drink.

There are many brightly illuminated and enchanting halls dedicated to the worship of the god of wine; children and youth may be fascinated by them. Tell them that every gas-jet is lit by fire kindled in some poor soul, who, perhaps, will have no power to extinguish it, and it will burn on until it blends with the fires of the wrath of God; that every label on gilded bottle is a signboard saying, "This is the way to poverty, ruin, and death;" that every saloon is an advertisement that in its vicinity are broken hearts, and eyes swollen with weeping over husbands struggling in the vortex and sons on the verge of ruin. Tell them that every gorgeous window puts a rag in the drunkard's broken pane, and robs his wife and children of food, clothing, and education.

Some of our Sunday-school scholars come from the homes of the inebriate; many more, alas, are kept from school by poverty and rags, induced by intemperance. The sunlight of cheerful piety and contentment never enters those homes. The words which Jean Ingelow puts into the mouths of such wives and mothers as occupy them, are not too strong:

"But woe is me! I think there is no sun;
My sun is sunken and the night grows dark:
None care for me. The children cry for bread,
And I have none; and naught can comfort me.
Even if the heavens were free to such as I,
It were not much, for death is long to wait,
And heaven is far to go!"

We may teach our scholars that total abstinence rests upon the Bible; that God, by the mouth of Solomon, utters a warning against drink. "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again." (Prov. xxiii, 29–35.)

The same warnings and prohibitions are found in the following passages: "Do not drink wine nor strong drink . . . when ye go into the tabernacle of the congregation, lest ye die: that ye may put difference between holy and unholy, and between clean and unclean." "It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink; lest they drink and forget the law, and pervert the judgment of any of the afflicted." "Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken also." "It is good neither to eat flesh, nor to drink wine, nor any thing

whereby thy brother stumbleth, or is offended, or is made weak." "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God."

The more we can bring the teachings of the Bible and the mind of Christ to bear upon this question, the stronger will be our position; and the nearer we get to Christ as individuals the stronger are our convictions of the duty of all Christians to abstain from strong drink. A recent writer has said, "When I come nearest to loving God supremely, and my neighbor as myself, I find that I come most decisively to the utter avoidance of the beverages which intoxicate."

In an address of Rev. Dr. Chamberlain we find the following remarks so pertinent to our subject that we can not refrain from adopting them:

"Nor were it amiss that even in the Sunday-school, and in connection with the methods already named, there should be the advocacy of legal prohibition. And by that term I have no reference to party politics. I do not say whether the prohibition is to be sought through this agency or that, or whether the application is to be in the one precise form or the other. The reference is to that great principle of common sense and constitution and Gospel alike, which warrants the statutory repression of the sale of intoxicating drink. Assuredly along the line of such action, as well as along the lines of total abstinence and moral suasion, the victory must finally come. Just as

assuredly, therefore, it were not alien to the mission of the Sunday-school that in its instructions there should be reference to that fundamental truth. Even Biblical teaching, if it be comprehensive, must of necessity embrace it. For the Bible represents law, government, as ordained of God. It everywhere sets forth the function of law as the function of enacting righteousness, and the mission of government as the mission of executing the righteous law. The ruler is to be a terror to evil doers, and the magistrate is not to bear the sword in vain. Let it be known, accordingly, in the Sunday-schools of this nation, that such is the right relation of the statute to intemperance. Inform even the children that society has a right to obey God and to protect its own essential welfare. Educate the rising generation in the organic idea that whatever assails the life of the community may be legally prohibited, and that when the prohibition has thus been pronounced, it may be, and ought to be, thoroughly enforced. Proclaim it, that the peril of the republic is just there, in the lack of brave righteousness in the laws, and of executive fearlessness in the officers of law. Aye, point it out, until the dullest has comprehended it, that it is presumable folly, that it is scarce better than idiocy, with one hand to build the defenses of the home, the school-house, and the church, and with the other hand to legalize that which destroys the work of the home, the school-house, and the Church alike. Cardinal Manning is wholly right when he says, 'It is mockery

to ask us to put down drunkenness by moral and religious means when the legislature facilitates the incitements to intemperance on every side. You might as well say to the captain of a ship, 'Why don't you pump the water out?' when you yourselves are scuttling the ship in every direction.' In some way, moreover, bring it to the perception of the attendants of the Sunday-schools, that wherever the divine plan of putting publicly injurious agents and agencies under the ban of law has been tried with even reasonable faithfulness, the practical, blessed results have been commensurate."

By the inculcation of these principles and the diffusion of these ideas we can save the young and make the Sunday-school a power in the work of rescuing the fallen. Wonderful possibilities are wrapped up in the Sunday-school organization; let us develop them all on the line of temperance, and write upon our Sunday-school banner the motto, TOTAL ABSTINENCE, MORAL SUASION, LEGAL PROHIBITION.

How shall we teach these things in our Sunday-schools? An opportunity will be found by those teachers whose hearts are fully in the work. Much can be done incidentally. Sometimes, in exposition or illustration of the lesson of the day; at other times, for a few minutes at the close of the lesson. Provision has been made for the study and inculcation of this subject by special lessons in the Berean series. Some schools take the fifth Sundays as they occur, and some take the thirteenth Sunday. Where it is not practicable

to take the whole session, a portion at the close could be taken, and the subject be pressed home upon the hearts of all.

It may be well, sometimes, to introduce concert exercises. We have seen some of these of a very interesting character, and have known them to make a profound impression. They should always be accompanied with suitable addresses, always brief, and with hymns and music judiciously selected. We give the following, prepared by Rev. D. C. Babcock, secretary of the National Temperance Society, as a specimen:

RESPONSIVE EXERCISES.

PART FIRST.

1. *Question.* What is temperance?

Answer. Temperance is the moderate use of such things as are good for food or drink.

2. *Q.* What does temperance require?

A. Entire abstinence from such things as tend to our injury.

3. *Q.* Are intoxicating liquors good for food or drink?

A. No; for they neither nourish the body nor remove thirst.

4. *Q.* Do they aid in the digestion of food?

A. No; they prevent digestion.

5. *Q.* What does the word intoxicate mean?

A. It is from a Greek word which means to poison.

6. *Q.* What do we call the poison in intoxicating liquors?

A. We call it alcohol.

7. *Q.* What liquors contain alcohol?

A. Distilled liquors, such as rum, gin, brandy, and whisky; brewed liquors, such as porter, ale, and lager beer; fermented liquors, such as wine and cider.

8. Q. Can we be *temperate* in the use of such drinks?

A. No; for they are all poisonous.

9. *Q.* Do they differ as to the *nature* of the poison they contain?

A. No; only as to the *quantity*. Some have more alcohol than others.

10. *Q.* How, then, will you define intemperance?

A. It is the habit of *using* intoxicating liquors as beverages.

11. *Q.* Is there much intemperance in our country?

A. There must be, for we paid over six hundred millions of dollars for liquors in 1873, and have seven hundred thousand drunkards.

12. *Q.* How many of these drunkards die in a year?

A. Over one hundred thousand.

13. *Q.* Who take their places?

A. Those who drink only a little at first.

14. *Q.* Can it be right to drink such liquors?

A. No; it is a great sin, for it ruins both body and soul.

PART SECOND.

1. *Q.* What does God say of intoxicating drinks?

A. "Wine is a mocker, strong drink is raging."

2. *Q.* What does he say of those who drink them?

A. "Whosoever is deceived thereby is not wise."

3. *Q.* What questions are asked in Prov. xxiii, 29.

A. "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?"

4. *Q.* What is the answer of God?

A. "They that tarry long at the wine; they that go to seek mixed wine."

5. *Q.* Does God forbid us to drink such liquors?

A. "Look not thou upon the wine *when it is red*, when it giveth its color in the cup, when it moveth itself aright."

6. *Q.* Why are we not to look upon the wine *when it is red?*

A. Because, "At the last it biteth like a serpent and stingeth like an adder."

7. *Q.* What effect do such drinks have upon those who use them?

A. "But they also have erred through wine, and through strong drink are out of the way; . . . they err in vision, they stumble in judgment."

8. *Q.* What effect has drinking upon worldly prosperity?

A. "He that loveth wine . . . shall not be rich."

9. Q. Should we associate with liquor drinkers?

A. "Be not among wine-bibbers; among riotous eaters of flesh."

10. *Q.* Why should we avoid such company?

A. "For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags."

11. *Q.* What does the Apostle Paul say about wine in his letter to the Ephesians?

A. "Be not drunk with wine, wherein is excess, but be filled with the Spirit."

PART THIRD.

1. *Q.* What does God say to ministers about drinking?

A. "Do not drink wine nor strong drink . . . when ye go into the tabernacle of the congregation, lest ye die."

2. *Q.* Why are they not to drink?

A. "That ye may put difference between holy and unholy, and between clean and unclean."

3. *Q.* Ought rulers to drink?

A. "It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink."

4. *Q.* Why should they abstain?

A. "Lest they drink and forget the law, and pervert the judgment of any of the afflicted."

5. *Q.* Does the good of others require us to abstain from such drinks?

A. "It is good neither to eat flesh, nor to drink wine,

nor any thing whereby thy brother stumbleth, or is offended, or is made weak."

6. *Q.* Do drinkers have the promise of going to heaven when they die?

A. "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God."

7. *Q.* Is it right to give or sell strong drink to others?

A. "Woe unto him that giveth his neighbor drink, that puttest the bottle to him, and makest him drunken also."

8. *Q.* What should be our rule concerning intoxicating liquors?

A. "Touch not, taste not, handle not."

An effort is now being made to prevail upon the committee who prepare the International Series of Sunday-school lessons, to have quarterly lessons on the subject of temperance. We hope the effort will prevail.

What is the best form of organization for the work which we wish to accomplish? Shall it be done in and through the Sunday-school as a whole or by a separate organization that may bear some relation to it? There are many organizations among the young for the promotion of temperance. Cold-water Templars, Juvenile Temperance Unions, Cadets, Bands of Hope, and others. These are all good, and if we wished to form a non-sectarian society, or a union society, made up of the members of several schools, either of them would do well; but in the schools of the Methodist Episcopal Church we can do better to work in the school as a whole, rather than in a separate organization. There is little or no prejudice in our Church against temperance principles or work.

Our Church is one vast temperance society, pledged by the terms of membership to total abstinence, "unless in cases of extreme necessity." Our members can not buy or sell or use intoxicants. They can not rent property for its sale, or sign bonds or petitions, or in any other way aid or become partners in the traffic of strong drink, without violating their solemn Church contract. We have, therefore, no hindrances, and there would be scarcely a difficulty in getting the entire school upon the temperance pledge. We recently witnessed in one of our schools a most impressive scene. After a temperance concert exercise, an appeal was made to the whole audience, of more than five hundred persons, to stand and take the following pledge: "We solemnly promise, by the help of God, that we will not use intoxicating liquors as a beverage, nor traffic in them; that we will not provide them as an article of entertainment, nor for persons in our employment; and that in all suitable ways we will discountenance their use in the community." We do not know of any who did not take it; there may have been a few, but we do not know them. But some may want something more definite even than this: a good plan is to put a small pledge book or card into the hands of each teacher, or use a pledge roll which can be framed and hung upon the wall. Other methods will suggest themselves to officers and teachers equally good and practicable.

We give the following as a good and practical illustration of Sunday-school temperance work. D. E.

Small, Esq., of York, Pennsylvania, says of his Sunday-school temperance society:

"The Church to which I belong had, ten years ago, a membership of about one hundred. It sent its pastor and one of the elders as delegates to the National Temperance Convention, held that year at Saratoga Springs. A very large number of delegates were present, among them the late Governor Buckingham and Hon. Gerrit Smith, the Rev. T. L. Cuyler, and others of like prominence in the work. After hearing all that was said, our delegates were impressed most with the thought, that to accomplish any lasting good, the young must be taught to shun and abhor the evil, beginning at the age when the great Teacher and Reformer called them to him and said, 'Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven.' Upon their return a Sunday-school temperance society was formed, using the pledge adopted at that convention, to wit:

"'We, the undersigned, do agree and pledge ourselves that we will not use intoxicating liquors as a beverage, nor traffic in them; that we will not provide them as an article of entertainment or for persons in our employment, and that in all suitable ways we will discountenance the use of them throughout the community.'

"The plan adopted for its government is as follows: Select an energetic president, whose heart is in full sympathy with the work, several vice-presidents, secretary, and treasurer (the duties of the last-named

officer are not onerous, as the expenses of the association for nine years were only one dollar, for the blank-book for rules, pledge, and signature).

"The meetings are held monthly, at the close of the school on the last Sunday of the month, never taking more than half an hour, often only fifteen to twenty minutes, the superintendent of the school shortening his exercises on that day ten to fifteen minutes. The meetings are presided over by the president, or one of the vice-presidents, who are always prompt, and prepared to make some short, pointed remarks, generally giving incidents resulting from the use of intoxicating drinks calculated to impress the youthful mind with the horrors of drunkenness; the importance of leading sober and virtuous lives; the danger of using wines and liquors in a social way, and the degradation it entails upon the user as well as the seller.

"The relation of such thoughts to the youthful as well as to the adult mind never fails of having the most attentive consideration.

"These exercises are always opened with singing a few appropriate verses and a short prayer, led by one of the teachers, standing or kneeling in his class. The pledge is then read by the secretary. After the opening remarks by the presiding officer, the secretary proceeds from class to class, offering the pledge for signatures, which are written in the book above referred to; in the meantime there are short addresses (all addresses are short and to the point) or singing. Immediately after the secretary has made his round

to all the classes (this is done at all the meetings), the number signing the pledge is announced, and the meeting closes. The superintendent then resumes charge of the school, and immediately proceeds to dismiss it.

"Now for the results. During the space of a little over nine years seven hundred and fifty scholars, teachers, officers, and visitors have signed the pledge. It rarely occurs that a new scholar, young or old, attends the school for three consecutive months that his or her name is not voluntarily added to the pledge. We have no instance where scholars under twelve years of age ever broke their pledge; but we have the evidence of their being, without an exception, pronounced friends of temperance; many having gone to reside in other places throughout the country, carrying their abstinence principles with them, and putting them into practice by establishing associations, similar to the one above referred to, in Sunday and public day-schools at their new homes. Some of the teachers who were in the habit of using wine in their family and social gatherings, and who never thought it necessary to pledge themselves, within six months after the organization of the association gave up the use of it, signed the pledge, and have become earnest advocates of temperance.

"Mothers have brought their little children to school on these occasions, and after explaining the object and the pledge to them, asking them whether they would not like to have their names placed on

the pledge, have guided their little hands as they took the pen to write their names. In many instances we are rewarded now, after years have rolled on, with the most zealous advocates in these very children. Ten years ago the school had about one hundred and fifty scholars. It has now over three hundred and fifty. The Church had about one hundred members. It has now over three hundred, a large proportion of them coming from the school."

Our General Conference recommends us to organize temperance societies *in* our schools, not "Bands of Hope" or "Cadets of Temperance" outside of the schools, to occupy a different time and place of labor, instruction, or worship. It may have separate officers, after the manner of our juvenile missionary societies, but its work is legitimate Sunday-school work, it is a part of its organic structure. This method has many advantages. A separate organization, to a great extent, isolates temperance influence and teaching. It will not reach the great body of Sunday-school workers or scholars. Many of these are absorbed in their Sunday-school work, it takes all their time, energy, and study. They can not spare any evenings for special work or study not in connection with Sunday-school or Church. Temperance activity is, therefore, limited. It should be like the sunshine, diffused over all the landscape.

If it be separated from the Sunday-school, the responsibility will not be felt outside of its own organization. The Church or its officers will not adopt it

as earnestly and heartily as it will if part and parcel of the Sunday-school itself. For a long time it held the Sunday-school at a distance, and gave it but an indifferent support. But now the school is fully incorporated with the Church, and will so remain, a stimulus to the Church's activity and devotion, a nursery for young souls, and the best recruiting ground which the Church ever had.

An organization within the school can be easily effected. At a general meeting of the school let there be an election of president, vice-president, secretary, and treasurer, and, if thought best, some of the teachers as a board of managers. With these as a working force to prepare for meetings monthly, an interest can be kept alive and much good be accomplished. It may be deemed a very simple organization, but the more simple the better for practical working.

Let our own schools be organized upon this basis. We have twenty-one thousand of them with two hundred and thirteen thousand officers and teachers, and one million six hundred thousand scholars, making a grand total of one million eight hundred and thirteen thousand. Let them be enrolled on the side of total abstinence, and who can estimate the influence they will exert in favor of temperance in a single decade from the present?

Chapter XIV.

UNFERMENTED WINE FOR THE HOLY SACRAMENT.

MANY of the General Conferences have been memorialized by circuits, stations, quarterly and annual conferences, in relation to wine for sacramental purposes, and it has received the consideration of our best and wisest men. For years past the conviction has been growing that none but unfermented wine should be used in the sacrament of the Lord's-supper. The recommendations of the General Conference show the growth of the idea, and the stages by which the Church has reached its present position.

In 1860 the conference said, "That as almost all liquors are adulterated, are, in fact, the vilest compounds, that it is impossible in most places to purchase any pure wine, we highly approve of the growing practice among our brethren of supplying themselves with domestic wines for the sacrament." The domestic wines used were, no doubt, less harmful than the "vile compounds" purchased of dealers, but in most cases were not suitable for the purpose to which they were applied. Many Churches resorted to substitutes for wine, in themselves objectionable because they did not partake of the nature of wine. They were "com-

pounds" but not so "vile" as those that had been condemned. The conviction of the Church was against their use.

In 1864 the conference said:

"*Resolved*, That we earnestly recommend that in all cases the pure juice of the grape be used in the celebration of the Lord's-supper."

This would include either fermented or unfermented grape wine. Some objected to fermented grape wine as a matter of conscience, and others for prudential reasons.

In 1872 the conference met this difficulty, and said:

"*Resolved*, That we recommend the use of unfermented wine on our sacramental occasions."

Prior to this unfermented wine could not, in many places, be obtained, but it has now become an article of commerce in almost every town. In 1876 the conference reaffirmed the above resolution, making it a little more emphatic by recommending "none but pure unfermented juice of the grape." This recommendation was placed in the Discipline immediately preceding the "Order for the administration of the Lord's-supper." It was thus placed where every administrator could see it, not as a law of the Church, but as the recommendation of its highest law-making body.

But the General Conference of 1880 did not allow it to remain as a recommendation merely, but made it imperative, "Let none but the pure, unfermented, juice of the grape be used in administering the Lord's-supper, wherever practicable." And it was made the

duty of the "preacher in charge to see that the stewards provide it."

In this matter, we think, the Church has reached a position which it will be likely to maintain. The number who prefer fermented wine will be likely to grow less as the years go by, and in the position of the Church we can not see that any advance can be made.

The duty of all who administer the sacrament of the Lord's-supper in the Methodist Episcopal Church is clearly defined, and the kind of wine to be used is no longer a matter of choice. It is the duty of the stewards to provide "pure, unfermented juice of the grape," and it is the duty of the preacher in charge to see that they do it. (Discipline, ¶ 178, § 6.) This is by order of the highest authority known to the Church.

We find the following in the New York *Methodist* of February 26, 1881: "Many complaints have reached us that abominable and nauseating compounds are used for communion wine. One brother, who has been a Methodist for forty years, writes that he now communes in one kind only, because he 'can not bear the taste of the vile stuff that is used.'" If preachers in charge and stewards will do their duty no such complaints will ever be made. Unfermented wine is now made a specialty, and is kept by those who furnish general church supplies. Our book depositories keep it, and pastors can obtain it as easily as they can Hymn books or Disciplines.

We quote the following from the same article: "Our strong conviction is that we should use either wine or water. And, while there are thousands of kinds of wine, all wine is fermented twenty-four hours after it is made. If the conscientious scruple is strong against the use of wine, it ought not to be satisfied with 'wormwood and gall.' We believe, and have given our reasons, that the use of water at the communion service is the best solution of existing controversies. We have recently learned that some societies do use water. When we first suggested this practice there was an outcry against 'spoiling the symbol.' We can understand how the 'spoiling' might reach the literalism of transubstantiation; but those who do not profess to be drinking blood hardly need the red color to strengthen their faith."

The editor can not mean that "unfermented" wine is "fermented twenty-four hours after it is made." That the pure juice of the grape can be preserved in an unfermented state for an indefinite period we have abundant proof, and that such unfermented grape juice was known in ancient, and is known in modern, times as wine can also be shown. As to the ancient use of the word wine, it is a matter of history. That grape juice, in a variety of conditions, was called wine is clear from the descriptive adjectives used to qualify it—namely, new, sweet, sour, strong, good, and others. The modern use of the word is thus defined by Webster: "Wine, *n.*—The expressed juice of grapes, usually the fermented juice; a beverage prepared by

squeezing out the juice and allowing it to ferment." "Stum" is given as "unfermented grape juice, or wine," and "Must" as the expressed juice of the grape before fermentation. We see that those who insist on the narrow application of the word wine to the decayed or decaying juices of fruits may base their opinions upon their prejudices rather than upon careful examination.

In relation to the substitution of water for wine we submit the following: "Both the design of the Lord's supper, and his own example at its institution, authorize the use of a liquor obtained from the grape. The philosophy of the thing forbids the substitution of water. From the remark he made at the origination of the ordinance there can be little or no doubt as to the contents of the cup he gave to his disciples. 'Take this and divide it among yourselves.' 'I will not drink of the fruit of the vine until the kingdom of God shall come.' (Luke xxii, 18.) The reason why he used the juice of the grape was neither accidental nor arbitrary. The ordinance was to be commemorative, and the symbol he used it was fitting should be significant, suggestive of the facts to be remembered.

"The signs or symbols, which divine wisdom has appointed for the exhibition of the great truths or facts of religion, possess always a natural fitness. Water aptly symbolizes the purifying agency of the Holy Spirit in regeneration and sanctification, and, therefore, has been appropriately adopted in baptism to exhibit the same to the senses. The slaying and

burning of animals as sacrifices also speak to the senses and sympathies of the worshiper teaching the solemn facts, that his life was forfeited, and that, 'without the shedding of blood, there was no remission.' To use wine in baptism would be incongruous; to use water in the Lord's-supper would be as much so." (Bible Rule of Temp., 137.)

We believe the general sense of the Church, both in ancient and modern times, to be against the substitution of water for wine. We should be sorry to learn of any pastors in the Methodist Episcopal Church making such a radical innovation, unauthorized, and which must be repugnant to the thought and feeling of the great body of the Church. To follow the order of the Church will be conservative and wise; to follow the suggestion of the *Methodist* would be unwise, unnecessary, and revolutionary.

We will offer a few thoughts in justification of our rule and practice. It is well known that those who first advocated the use of unfermented wine in the sacrament were derided and persecuted, but later investigation and scholarship have led many to the conclusion that they are nearer the practice of the early Church than their opponents. Moses Stuart says, "It is beyond all reasonable doubt that orthodox Judaism has ever and always rejected alcoholic or fermented wine at sacred feasts. Even now, as I have abundantly satisfied myself by investigation, the passover is celebrated with wine newly made from raisins where unfermented wine can not be had. This would

seem to explain that difficult passage in Matt. xxvi, 29: 'I will not drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.' What 'new' here means you may look for in vain among expositors. Good old Schleusner says it means 'excellent.' So I would say too, but not as he does by giving the appellation 'new' merely a figurative sense. 'New' alludes to the wine then employed on that occasion. The meaning seems plainly to be this, 'I shall no more celebrate with you a holy communion service on earth; in heaven we shall meet again around our Father's table, and there we will keep a feast with wine appropriate to the occasion, that is, new wine.' Of course, we are to understand the language in a spiritual and not in a literal sense. But the imagery is borrowed from the wine then before them. Scarcely a greater mistake in reasoning can be made than to rest the use of alcoholic wine at the sacramental table on the example of our Savior and his disciples."

We are aware that this question has long been in dispute, having great names on both sides, but we do not claim too much when we say that the weight of scholarly authority on the side of unfermented wine is such as will command the respect of the whole Christian Church. We hope the day is not distant when all the denominations of Christendom will be brought back to the ancient practice of using unfermented wine for sacramental purposes.

Mr. Herschell, a converted Jew, says in a recent

book published by him, that the Hebrew word for "leaven" — *chomets* — has a wider signification than that which is generally attached to "leaven" by which it is rendered in the English Bible, and applies to the fermentation of corn in any form, beer, and to all fermented liquors. The Jew was forbidden to have leaven in his house during the Passover, and the above authority declares that at the present day the Jews are especially careful in preparing their wine for the Passover, and make it by pouring water upon raisins or dried grapes. It is said, also, that not long since a Jew on the continent staved in several casks of wine that were on his premises, and which he had not been able to dispose of previous to the Passover.

The following we quote from a tract published at the Methodist Book Concern:

"We have every reason to suppose that Jesus did not use fermented wine at the last supper. Leaven and all fermented things were strictly banished from the passover feast, and from all the dwellings of the Jews during passover week. Gesenius said that this applied to wine as well as to bread. The Rev. C. C. Frey, a converted Jew, and a man of learning, says, that during the passover week the Jews dare not drink any liquor that has undergone the process of fermentation."

It is evident to every close observer that the use of fermented wine in the sacrament is attended with danger to some. The Gospel is adapted to all classes, and is efficient in the salvation of the drunkard. But

where he is rescued from his cups and brought under the influence of the cross, the appetite created by his previous habits is not always eradicated; in some cases it may be, but generally it is not. The lion is held at bay. He may be chained, but is not dead. All that is required to arouse him to fury is a little alcohol, which may be found in the sacramental cup where fermented wine is used. I have known several instances where the cup has been persistently refused because it contained fermented wine. Instances of a relapse to a life of sin through this snare are frequent. One that was terrible in its consequence came under my own observation. A young man who had fallen victim to drink, was placed in a reformatory institution, and received much help. He went forth to the duties of life with new hope, but with a secret fear of the wine cup. He sought salvation in Christ, and united with the Church, married an estimable young lady, and settled in business. He refused the sacrament for some years, but was at length prevailed upon to receive it with his wife. Fermented wine was used, and it awoke the slumbering appetite, which raged with fury, and he seemed powerless to resist its demands. He gave way and sought its gratification in concealment from his friends. At length he was found, and at the end of a few days, in a paroxysm of madness, induced by liquor, he put an end to his own life. Surely, that which has in it such an element of danger and death should forever be banished from our Churches. The reformed drunkard, when seeking the

confirmation of his faith, in his approach to the table of his Lord should not be subjected to such sore temptation. "The Lord seeks by the sacrament of his supper to strengthen his followers, by assisting the faith of the communicant, in deriving from his death invigorating motives and force to mortify the lusts of his flesh." The cup then should not contain a mixture which is capable of exciting into convulsive paroxysms an animal appetite whose cravings are terrible as death. This is, in effect, to poison the streams of life and salvation, and makes them messengers of death and destruction. The cup of the Lord should not be to the reformed inebriate a reminder of the "cup of devils." There should be nothing in the holiest ordinance of our religion to excite unhallowed appetites formed in the service of sin; no counteracting or exciting influence of sense to distract the mind from the solemn words of the ritual, "The blood of our Lord Jesus Christ, which was shed for *thee*, preserve *thy soul* and *body* unto everlasting life. Drink this in remembrance that Christ's blood was shed for *thee*, and be thankful."

Chapter XV.

WOMAN'S WORK FOR TEMPERANCE.

I. The Woman's Crusade.

THE General Conference of 1880 took cognizance of the work and influence of woman in the temperance reform. The sentiments of the body were expressed in the following resolution:

"*Resolved*, That we gratefully recognize and heartily commend the ministry of the godly women of the Churches in the work of temperance, and in the holy crusade against the liquor traffic." (Discipline, page 402.)

Woman's work in the cause of temperance is only one phase of the great advance made in the zeal and activities of Christian women. There never was a time when the influence of woman was not felt for the uplifting and purity of the race, but by no means in proportion to her desire or power for usefulness. She has been restrained by the conventionalities of society and the prejudices of the times. But these barriers are breaking away and doors of usefulness are opening to women on every hand. Her influence and power for good have always been acknowledged and encouraged in Methodism from its earliest history

until now. But her great power has not been developed by organization until recently. She is now distinctively felt in home and foreign missions, in Sunday-school work, tract distribution, and in temperance, by her pen, and on the platform; and some women are found among the foremost and ablest advocates of almost every phase of moral reform and Christian aggression.

In all these spheres of labor woman has a right to claim recognition; and the organizations of women are now among the most potent for the amelioration of the woes of mankind and the spread of Christian truth. It is not surprising that her zeal should be aroused and her energies enlisted against the great evil of the liquor-traffic. She has so long been ground down under the heel of the tyrant, her woes have been so great that no pen could describe them, no human mind conceive them; the sufferings endured by woman as the result of drinking would extort pity from the hardest heart. Why should she not struggle against it? Why should she not be welcomed to the ranks of the King's army? We hope she will do valiant service against the enemies of our race.

The woman's crusade against the liquor-traffic was one of the most startling events that ever occurred in any work of social reform. It was like the bursting forth of the pent-up fires of a volcano. The accumulated agony of years found vent in cries, tears, and prayers to God for help and refuge. The sufferings and wrongs of helpless children and injured women

for long generations seemed to be voiced afresh in the prayers and appeals of the crusaders. And when one soul was stirred to the opening of heart and lips, the voice sent an echo through thousands of hearts in every part of the land, and a loud and bitter cry of prayer and agony ascended to the ear of God. Woman in her weakness, by prayer and faith, linked herself to the sympathies of the pure and good in all the world, and to the Omnipotent Jehovah. It was not a preconcerted plan, it was not the result of organization; it was an impulse, an inspiration: the outgrowth of two elements combined. First, the untold misery engendered in human hearts and homes by the liquor-traffic, and, secondly, the faith and hope inspired by the Gospel of our Lord Jesus Christ.

It was such a work as we would expect ecclesiastical bodies to recognize and commend, however much the ungodly might jeer and scoff at it. It was fighting the devil with the weapons of spiritual warfare recognized by the Christian ministry. It was somewhat different from all other temperance revivals in its spirit, methods, and instrumentalities. Its object was the same as all others, the suppression of the liquor-traffic. The marked and distinctive religious character of the work placed it upon a higher plane than ordinary reform labor. It was not born of ambition, but of meekness and humility; not inspired by conscious power, but by helplessness; not hoping for help from man, but from God; not appealing to earthly courts and legal forms, but to the justice and mercy

of God who has pronounced a curse against the traffic and the trafficker, and promised mercy to the oppressed and downtrodden.

The Rev. W. C. Steel, in his account of the work, says:

"The whole course of the movement has been that of a genuine and thorough religious revival, and in every instance those who have been engaged in it have ascribed their success to God; and the one universal preparation-song has been that strain of consecration, 'Nearer, my God, to thee,' while its hymn of success has been, 'Praise God, from whom all blessings flow.'

"With regard to the mode of destroying the traffic in liquor in the several villages and cities, it has been substantially the same everywhere:

"1. Preparatory prayer in the closet and Church, in some instances lasting for two or three weeks, before any effort was made openly by the women to persuade men to quit the business.

"2. Circulating the personal pledge of total abstinence; also for druggists, grocers, real estate owners, lawyers, and physicians.

"3. Going out in small companies of two or three, and quietly conversing with dealers, with or without prayer.

"4. Increasing the party to five or ten, and praying either vocally or silently in each place visited.

"5. Visiting in large bodies daily the several saloons in the town, and singing and praying in them,

or, if refused access, in front on the pavement or in the street.

"In many places in Ohio, guards have been assigned to watch the saloons when not invested by the praying-band. These ladies usually took down names of visitors, and sometimes exhorted and pleaded with them to sign the pledge. This last course was a very unpopular one with the saloon-keepers. . . .

"The religious nature of the movement is not only shown by this plan of the campaign, but also by its principles, as asserted in the following platform, adopted at the State Convention held in Columbus, February 24, 1874:

"THE WOMEN'S PLATFORM.

"'The committee on resolutions, through its president, Mother Stewart, made the following report, which was adopted, section by section, by a rising and unanimous vote:

"'*Resolved*, That the success of the Ohio woman's movement in behalf of the temperance reform has given us substantial assurance that the traffic in, and use of, intoxicating drinks can and will be removed from the State and nation.

"'*Resolved*, That in the prosecution of this work we rely on divine assistance, secured through fervent, persistent, and importunate prayers to Almighty God, offered in faith in the Lord Jesus Christ, and with hearts filled with love for souls.

"'*Resolved*, That faithful and persistent prayer

must, as an inevitable result, be accompanied by efficient, personal, and organized work.

"'*Resolved*, That, in addition to contributions of money, generously and freely given, it is recommended to the men aiding in the woman's effort to suppress intemperance in our communities, and to the women who carry on the work, to avoid all envy, hatred, malice, and uncharitableness, bitterness of speech, and denunciation of the men engaged in the liquor-traffic; to cultivate their acquaintance and kindly feeling, and by all honorable and practicable means to assist them to change from a business injurious to society to some other calling remunerative to themselves and beneficial to the community.'"

This temperance movement was within the Church and connected with religious observances and influences. The rallying point was the Church, the inspiration was the Bible, the war song was the devotional hymn, and the shout of victory was the doxology. It was a strange experiment; the usual rules of womanly conduct were held in abeyance, and the promptings of a noble moral heroism were followed. The women combined in their efforts and sought support from each other and from God. In Hillsboro, Ohio, seventy of them united in the following obligation:

"We, the ladies whose names are hereto appended, agree and resolve that, with God's help, we will stand by each other in this work, and persevere until it is accomplished, and see to it, so far as our influence goes, that the traffic shall never be resumed."

This crusade work spread over many of the States, but many of its marked scenes of interest and triumph occurred in the State of Ohio. Its workers were not drawn from any one denomination of Christian people, but generally from all that existed in the vicinity of the work. It would be naturally expected that many would be drawn from the Methodist Episcopal Church, because of the encouragement given to all forms of woman's work, and because of the prominence given to prayer and praise as direct means of accomplishing desired ends. It is true that many of the prominent actors were of the Methodist communion, and the resolution that stands at the opening of this chapter is peculiarly appropriate. The record of the work tells us that Mrs. J. H. Thomson, daughter of Governor Trimble, and sister of Rev. Dr. Trimble, of the Ohio Conference of the Methodist Episcopal Church, offered the first prayer in an Ohio liquor saloon.

Here social standing, piety, and culture are combined. There must have been some mighty impulse driving these elect ladies forward in their mission. It required a courage greater than to stand in some death-swept breach in the day of battle, greater than would be required to plant the colors on the ramparts of the enemy bristling with bayonets or frowning with cannon. What was it that moved them? They were heaven-inspired! Some of them were moved by the inspiration that comes from desperation. The iron had entered their own souls. They could not con-

template intemperance as a public evil merely, but in the closer relationship of the home circle, in husband, son, or brother. They had seen the fires of genius, the power of intellect, and the promise of a noble manhood, quenched in the flowing bowl. They had seen the insidious foe invade the sacred precincts of the home, and ruin, as with perpetual blight, its happiness and promise; they had seen him enter the pulpit and pluck down its fairest ornament. How then could they be silent? It is not in the hovel of the drunken poor that the deepest misery is felt. The window-pane stuffed with rags, the unhinged door, and the low wail of want from within, do not always speak of the deepest agony. But sometimes the most refined and torturing anguish is felt in the home of affluence, where sunshine once glowed and honor held her rightful seat, and intelligence reigned. When intemperance invades such a home and casts a shadow in the place of light, and overwhelms honor with ignominy and reduces intelligence to idiocy, leaving some refined, intelligent, pure souls, standing like columns amid the wreck and ruin of desolated homes, with a keen sense of the devastation, there is a refinement of sorrow never felt by the lower classes who have but little appreciation of any thing higher than the physical. Here is, in part, at least, the secret spring of the woman's crusade. It is not within our province to speak of the noble women by name; their record is on high, and they shall be rewarded when God shall number up his jewels.

We will give a brief summary of a few of the good results following the crusade:

1. A great reduction in the amount of moral evil. Two thousand liquor saloons closed, and many cities and towns entirely freed from the rum traffic, must result in lessening the evils that haunt the dwellings of men more than can be estimated. In some cities thus redeemed the officers of the law testify that crime has been diminished nine-tenths.

2. A consequent improvement in the social and moral condition of the people.

3. The religious advancement of every community where the work has been wrought. Larger congregations to hear the Word preached, fuller Sunday-schools, and in many instances glorious revivals and the conversion of thousands.

4. A decrease in the sale of intoxicating liquors.

5. Lessened taxation.

6. A better knowledge of the real nature of the rum traffic, and a greater loathing of it by the pure and good.

7. It has united the ranks of Christ's army of every name; they are of one spirit, moved by one impulse; their creed, the Bible and the temperance pledge; their watchword, "Not willing that any should perish."

8. It has revealed to the women of the Church the vast field of usefulness that lies open to them, their ability to enter it, and their immense capacity to help forward and establish the kingdom of God among men.

9. In it we have a grand illustration of what may be accomplished in removing or abating the evil of drinking by purely religious methods—attacking the evil from the standpoint of Calvary, and leading many of the routed enemy to the standard of the cross, and enlisting them as recruits in the army of the Lord.

II. Woman's National Christian Temperance Union.

The woman's crusade was an impulse inspired no doubt by the divine Spirit. Its methods were exceptional and in the nature of the case could hardly be perpetuated in the form it assumed in its inception. But the good results will live forever. It was to be expected that so grand a work would crystallize in some form that would secure its efficiency and perpetuity. This was the case, and the organization now known as the "Woman's National Christian Temperance Union" is the outgrowth of the Woman's Crusade.

"In the Spring of 1874 the women who had been crusading in half a dozen States, notably in Ohio, Indiana, and Pennsylvania, called a convention for consultation, which resulted in State Temperance Leagues. The name was, however, soon changed to 'Union,' the latter word better emphasizing the non-sectarian spirit of the crusade.

"In November, 1874, a Woman's National Temperance Convention was held in Cleveland, Ohio, at which Mrs. Jennie F. Willing, of Chicago, was pres-

ident. At this convention a constitution was adopted, and a plan of organization projected, which was to reach every city, town, and hamlet in the land. Appeals to the women and girls of America, a letter to lands beyond the sea, and a memorial to Congress, were in order; a national temperance paper, to be edited and published by women, was projected, whose financial basis was one cent per week, to be given by all the members of the union; and last, but not least, a special committee was appointed on temperance work among the children.

"The permanent officers of the society then organized were, Mrs. Annie Wittenmyer, of Philadelphia, president; Miss Frances E. Willard, of Chicago, corresponding secretary; Mrs. Mary C. Johnson, of Brooklyn, recording secretary; Mrs. M. A. Ingham, of Cleveland, treasurer, with one vice-president from each of the States represented in the convention.

"'The spirit of the assembly is shown in the closing resolution adopted as follows:

"'*Resolved*, That recognizing the fact that our cause is, and is to be, combated by mighty, determined, and relentless forces, we will, while trusting in Him who is the prince of peace, meet argument with argument, misjudgment with patience, denunciation with kindness, and all our difficulties and dangers with prayer.'" (The Temperance Reform, p. 314.)

Inspired by such sentiments as these the work can not be otherwise than successful. From this beginning it has gone forward, until now, like a mighty net-

work, it covers nearly every State in the Union. The work is gaining a sure hold upon the Southern people, and bids fair to be as successful there as elsewhere.

The work accomplished and the plans laid for the future are indicated in the minutes of the last convention, held in Boston in October, 1880. There were present, besides the general officers, delegates from twenty-three States and the District of Columbia. The reports of committees show in what direction the organization is making its influence felt. There are committees on Sunday-school temperance work; temperance literature; unfermented wine for sacramental uses; Bible readings; parlor meetings; Indians, Chinese, and colored people; corporations; crime and pauperism; legislation; to secure a day of prayer in the week of prayer; temperance text-books in public schools; Southern work; young woman's work; prison and jail work; visitation of temperance and religious bodies; work among reformed men and women; influencing the press; juvenile work; evangelistic work.

These various forms of temperance work, accompanied as they are by direct Gospel influences, which win the soul to Christ as well as to sobriety, will be sure to effect a vast amount of good. There can be no doubt but the Woman's National Christian Temperance Union is one of the most efficient temperance organizations in existence, and one of the greatest auxiliaries to the Gospel of Christ. It is indeed only one phase of the Gospel itself.

The organization has officers at its head of great energy and capacity, and many of its advocates are ladies of refinement and culture, and they present the claims of the cause with great eloquence and power. It has great vitality and is pushing its conquests with great persistence. Its membership is counted by tens of thousands, and its success is almost unparalleled in any department of reform.

The women of the Church have long been held as a reserve force, looking on while the battle raged, feeling conscious of a power to work, but hesitating to enter the field, because unbidden. But now God has called them to the work, putting them into the front rank, where they command their own army corps, and they will in the future, more notably than in the past, win glorious victories for God and his cause.

The spirit of the Woman's National Christian Temperance Union is well set forth in an address delivered by Miss Frances E. Willard, its second president. She says:

"We believe in force of patriotism and leadership. They will always win, and women have them in abundant measure. It was not the bayonet, but the schoolmaster, that conquered at Sedan. In Switzerland it was not brute force that triumphed, but such a spirit in the people as that of Arnold of Winkelried, when he opened his arms to gather in a sheaf of Austrian spears, and fell crying, "Make way for liberty!" But should it come about that women's

help was needed on the battle-field in driving back the rum power for the defense of home, there are plenty of women in this convention who would lead a regiment just as ably and successfully as they now preside over a county convention. We temperance women of America believe in One who shall yet be crowned the king of nations, as he is now crowned king of saints, and we are ready to do and dare and die for him. O Christ, it is not brute force that has carried on the triumph of the cross since the little procession of fishermen and women started out along the hillsides of Judea. No, it has been one mightier far, for love force has won the battles by which thy cross grows regnant day by day. Prayer force is mighty to the pulling down of strongholds. Prayer from the blessed days of the Ohio crusade has been raising a citadel around our workers, high as the hope of a saint, deep as the depths of a drunkard's despair. If prayer and womanly influence are doing so much as forces for God by indirect methods, how shall it be when that electric force is brought to bear through the battery of the ballot-box along the wires of law?"

Those who are doing this work are the "gifted and godly women of the Churches," whose "holy crusade against the liquor traffic is gratefully recognized and heartily commended" by the General Conference of 1880. Let us "help those women who labor much with us in the Gospel." Our work is one; we are in different departments of the same field. We have one Master, even Christ; it is his cause we

seek to promote, and the souls for whom Christ died we seek to save.

When the women of this land are fully organized, and can bring their intelligence and influence to bear against the liquor traffic, victory will be won. They will exert an influence in training the young, in diffusing intelligence, in making the drinking custom disreputable, and in a thousand forms in which men are comparatively powerless. Let the men do their part, and make their influence felt at the ballot-box, the department of work which women, as yet, are forbidden to enter.

III. Temperance in the White House.

All the good results of the Woman's Crusade and the Woman's National Christian Temperance Union can not be estimated. It was good seed scattered that will continue to produce a good harvest for generations to come. The improved public sentiment, the strong hold which it takes upon social life, the opening of the eyes of women, showing them the important relation in which they stand to the work of reform, are but a few phases of the influence which the good work has created. That the wine cup has been banished from so many respectable homes is scarcely less important than the closing of the public places where it was sold.

The following incident is related as showing the deep hold the work has had in the State of Ohio: "During the Winter of 1876 a grand banquet was

given the Ohio General Assembly, judiciary, and military officers, by some of the prominent citizens of the capital city of the State. No labor or expense was spared in ministering to the comfort or pleasure of the guests, yet no wine was to be found in all that banquet hall. One of the hosts of the evening remarked that, 'before the "Woman's Crusade" the giving of such an entertainment without wine would have been impossible.'"

One of the most marked events in connection with this temperance revival was the banishing of the wine cup from the Executive Mansion of these United States, during the presidency of Rutherford B. Hayes. This was brought about by the influence and act of Mrs. Lucy Webb Hayes, who presided over the domestic affairs of the White House. Mrs. Hayes has been from childhood an earnest Christian—a member of the Methodist Episcopal Church. She has been a lifelong total abstainer, and has well kept the vow taken at God's altar, where in her childhood she became a member, in full connection, with the Methodist Episcopal Church. In the high social position she occupied before she reached the Presidential Mansion she bravely stood by her temperance principles, and her acquaintances who knew her well prophesied in the early days of the administration, that under her influence wine would be banished from the President's table on all occasions. The following was written immediately after the inauguration:

"Her temperance record, to us, is a subject of

peculiar interest, and especial effort has been made to get at 'the truth, the whole truth, and nothing but the truth.' Although she never, so far as has been learned, participated in the crusade work, she sympathized heartily with those who did so, and was at least a nominal member of the executive committee of the league in Fremont, Ohio. An officer of that society writes: 'Occasionally her noble face brightened our meetings for prayer. General Hayes gave us the use of his hall for our temperance mass meetings and daily prayer-meetings. I have attended receptions at his residence after his election as governor, and never was a drop of any thing stronger than coffee offered to his guests. The temperance women of America may congratulate themselves on having a Christian woman true as steel in the White House, and as such she is certainly entitled to our confidence, and I should deprecate any course on our part that savored of dictation or distrust.'

"We may be confident that General and Mrs. Hayes will both be the strongest kind of temperance lecturers to those about them, by reason of their total abstinence from the products of the vineyard, the brewery, and the still. Had the wishes of our President's wife been complied with, we may be certain that none of the beverages whose use causes so much of sin and shame to our country would ever have been offered to her guests. From our point of observation there seems to be no insuperable barrier in the way of a quiet assertion of her principles. We be-

lieve this would result in an incalculable gain to the temperance sentiment of America. Wine is not a national drink, thank heaven, in this republic. The use of it is against the genius, as it imperils the perpetuity, of a government whose foundation stone was the Book which declares that all men's weal should be each man's care.

"But we thoroughly believe in our President and his wife. Our love, confidence, and prayers shall hedge them round. . . . We begin the new century with a pure and noble patriot and temperance man from the Crusade State as President, and an earnest Christian temperance woman for the hostess of the White House."

The prophecy uttered in the above quotation was more than fulfilled in the position taken by Mrs. Hayes on the question of the use of wine and other intoxicants. As soon as she became mistress of the White House, and could make her influence felt in all its arrangements and departments, wine was excluded from the cellar, side-boards, and table of the Executive Mansion.

For a century, from the foundation of the government, wine had been in use in the home of the President of the United States. It required great courage and a firm adherence to principle to stand against long established custom, the wishes of conservative statesmen, and the clamor of politicians. But Mrs. Hayes was equal to the emergency. The promise of God was fulfilled, "As thy days, so shall thy strength

be," and, "the first lady of the Republic, instead of cherishing intoxicating liquors in their immemorial place as the emblem of hospitality and kindness and good-will, banished them as enemies of her home and of the guests to whom she would do honor!"

The rule that this lady followed in her more humble home, as the wife of the rising lawyer, or when she followed her husband amid the perils of war, or the temptations of the camp, and in the higher social position as the mistress of the executive mansion of the State of Ohio, she still followed in the highest social position to which any lady can attain in this great nation—the rule of total abstinence.

There was a great outcry against the innovation, especially in many of the political papers of the time. It was said that the diplomatic corps, representing foreign nations at our capital, would regard it as a condemnation of their customs, an insult, and an infringement of their rights. But this had no influence on the minds of the unprejudiced and intelligent. "Why should not America set its own fashions and develop its own individuality? Why should Europe furnish our social precedents? They have standing armies; we do not imitate them. They have crowns; we do not wear them."

The influence of this action of Mrs. Hayes in excluding wine at state dinners was felt far and wide. Many leaders in society at the capital followed her example, and wine merchants complained that they did not sell "one case of liquor in Washington

where they sold thirty" during other administrations. It was commented upon in foreign countries, especially in England, and was quoted as a good precedent. An English journalist says, "Our new Methodist lord mayor of London, at the banquet given on November 9, 1880, passed what is known as the 'loving cup' to those on either side without once tasting of the wine himself. This is not going quite so far as the example of Mrs. President Hayes at the White House, but it is a step in the right direction." This is right, and as an example is forcible. Christian men and women, Methodist men and women, who have the vows of God upon them, should weigh well their example and influence when, in the providence of God, they are placed in positions of honor and power. They are beacon lights to the world, and by their private or official acts must not lure men to ruin. The action of Mrs. Hayes has, no doubt, been known and commented upon in the courts of Europe, and her example might well be followed in even higher places than the mansion house of the lord mayor of London.

We adopt the following beautiful language of Miss F. E. Willard in relation to the force of this example, "What arithmetic can strengthen the sum total of homes restored, hopes brightened, temptations routed, brains clear that would have been clouded, eyes bright that would have been blood-shot or tear-stained, but for one woman's brave, thoughtful, loving deed! It has been like a beam in darkness; a torch held up in gloom; 'a light in the window for

thee, brother;' a beacon flaming grandly out on the most dangerous headland of the Republic's coast; and it shall grow and gather light and mount up to the zenith like another sun, shedding its genial rays into the darkest heart and most desolate home. It is for this we honor and shall always love her, the gentle lady of the White House, who deserves the grateful homage of this nation more than many a hero in whose honor statues have been carved, odes written, and pæans sung."

The friends of temperance throughout the land, and especially the organizations of zealous temperance women, felt that there should be some public recognition of Mrs. Hayes's fidelity to principle, and the important services she had rendered to the cause of temperance. Some monumental testimony was wished for, that would perpetuate the memory of her zeal and good deeds, and at once be an honor to her and an inspiration to succeeding generations.

Various propositions were made, which culminated in a memorial painting, a portrait of Mrs. Hayes, which should be presented to the White House, to stand by the side of that of Martha Washington. The execution of the painting was placed in the hands of Mr. Huntington, of New York City, at the request of President and Mrs. Hayes, and, when completed, gave abundant satisfaction. The preparation of the frame was intrusted to the Cincinnati School of Design, under Benn Pitman, who promised it should be the finest frame ever carved. The canvas is over

seven feet high, and the frame of oak stands nearly ten feet in height. Every part of it is symbolical. The pilasters are in a pattern of lilies (*purity*), the bases of these in laurel (*victory*), the bottom in the English hawthorn and the water lily, the top in oak leaves and acorns (*power and strength*), together with other emblematic designs.

On Monday evening, March 7, 1881, the portrait was unveiled to the public in Lincoln Hall, Washington, D. C. Eloquent addresses were delivered on the occasion by Miss Willard, Mrs. Foster, and Rev. Dr. Merrick, ex-president of Ohio Wesleyan University. We quote the following, as showing in a measure the import of the admirable address of Miss Willard:

"Now, be it remembered that the poet, the artist and the novelist, mighty interpreters of nature and the soul, will always maintain their empire over the human heart so long as it is a willing captive to the love of beauty, and the beauty of love. So that until we win an assured place for the temperance reform in these beautiful and supremely influential realms of thought and expression, our success can not be considered permanent. Until Genius, with her starry eyes, shall be gently persuaded to lay her choicest trophies at the feet of temperance, there will remain for us much territory to be possessed. But be it ours to form a solemn covenant, and one never to be broken, with the high-priests of the æsthetic and emotional, so that the most romantic reform in Christendom, the most poetic, ideal, and generous shall be fitly celebrated by

sculptor's chisel, artist's brush, and novelist's enchanting pen. The beautiful portrait, soon to be displayed, painted by the noblest master of his art in all the land, is the *avant-courier* of many a trophy which our cause is yet to win."

At the close of Miss Willard's address she introduced Dr. Merrick, who first suggested the presentation of the memorial picture. We quote the following from his excellent address:

"Undoubtedly, whatever is done to render unfashionable the wine cup at social gatherings tends greatly to diminish the amount of drunkenness. Many appreciating this fact, have ceased to treat their guests to intoxicating beverages. But no other instance of this has occurred so marked and influential for good, as that of her who for the past four years has been the honored mistress of the White House. The moral courage, the exquisite tact, the inimitable grace with which this change was effected command our highest admiration. While cheerfully recognizing and heartily commending what others have done in encouragement of this most desirable reform, we must be allowed to say in the words of the ancient prophetess, 'Many daughters have done virtuously, but thou excellest them all.'

"Appreciating its moral grandeur, and recognizing the beneficial results that have followed, and which must continue to follow this act, the friends of temperance and good order throughout the country, irrespective of party affiliations, have caused to be

executed a memorial painting as their testimonial to the noble example thus furnished in the exclusion of intoxicating drinks from the tables of the executive mansion for the past four years.

"I esteem it a high honor to be permitted in this distinguished presence, to unveil a portrait of her whom the people delight thus to honor—late the mistress of the presidential mansion—Mrs. Lucy Webb Hayes."

With his closing words, Dr. Merrick drew aside the screen and gave the lovely picture to the view of the admiring audience.

On Tuesday morning, March 8, 1881, the portrait was conveyed to the White House and hung on the east wall of the east room, near the portrait of Martha Washington. A commission had been appointed to make the presentation to President Garfield. This commission and a few invited guests met in the room at ten o'clock, and soon President and Mrs. Garfield entered with a few attendants. Miss Willard was introduced, and made an excellent address. We give only the opening sentence:

"Mr. President,—We are here to present to the nation, through its honored chief, a temperance testimonial from the men and women, high and low, rich and poor, fortunate and unfortunate, who have loved her whose pictured presence is now before us, because they have felt that she was the defender of our homes; because amid the fogs of a time-worn social conserv-

atism she held steadily aloft the torch of an example safe, gentle, and benignant."

At the close of Miss Willard's address, which was beautiful and replete with earnestness and good sense, the President accepted the gift, saying:

"It shall take its place beside the portraits of the other noble women who have graced this house. She is my friend. Nothing I can say will be equal to my high appreciation of the character of the lady whose picture is now added to the treasures of this place. She is noble; the friend of all good people. Her portrait will take, and I hope will always hold, an honored place."

At the conclusion of the President's address and the courtesies of the occasion, the commission and its friends retired and held a prayer-meeting to commit the words and works of the day to the Lord, and invoke the blessing of God upon the President and his household.

This public recognition of fidelity to temperance principles is gratifying to all temperance people, more especially to all Christian temperance women. That portrait will speak for temperance for ages to come, and may mark an epoch in the history of our cause. Mrs. Hayes being an honored member of the Methodist Episcopal Church, we have special reasons for admiring her practical adherence to Methodist temperance rules.

It is important that our rulers and the leaders in

society should give some practical illustration of their temperance principles, and by the force of their example condemn the use of intoxicants as a beverage. It would not have been much if Mrs. Hayes had been simply a total abstainer. But the use of her position as the wife of the President of a great nation for the advancement of the cause of temperance created a deep impression throughout the land. Other occupants of the White House before her had been total abstainers, but none ever did so much for temperance.

In Carpenter's "Six Months at the White House," an interesting account is given of Mr. Lincoln's reception of the deputation that waited upon him to request his acceptance of the nomination to the Presidency: "After this ceremony had passed Mr. Lincoln remarked to the company that, as an appropriate conclusion to an interview so important and interesting as that which had just transpired, he supposed good manners would require that he should treat the committee with something to drink, and opening a door that led into a room in the rear, he called out, 'Mary! Mary!' A girl responded to the call, to whom Mr. Lincoln spoke a few words in an undertone, and, closing the door, returned to converse with his guests. In a few minutes the maiden entered, bearing a large waiter, containing several glass tumblers and a large pitcher in the midst, and placed it upon the center-table. Mr. Lincoln arose, and gravely addressing the company, said, 'Gentlemen, we must pledge our mu-

tual healths in the most healthy beverage which God has given to man; it is the only beverage I have ever used or allowed in my family, and I can not conscientiously depart from it on the present occasion; it is pure Adam's ale from the spring.' And, taking a tumbler, he touched it to his lips and pledged them his highest respects in a cup of cold water. Of course all his guests were constrained to admire his consistency, and to join his example."

After the position taken by Mrs. Hayes reports were widely circulated in the press to the effect that President Hayes was in the habit of using wine. These reports drew forth an important statement from him. In a letter to the editor of the Minneapolis *Tribune* Mr. Hayes says:

"With reference to the matter to which you call my attention, I have only this to say: When I became President I was fully convinced that whatever might be the case in other countries, and with other people, in our climate, and with the excitable, nervous temperament of our people, the habitual use of intoxicating drinks was not safe. I regarded the danger of the habit as especially great in political and official life. It seemed to me that to exclude liquors from the White House would be wise and useful as an example, and would be approved by good people generally. The suggestion was particularly agreeable to Mrs. Hayes. She had been a total abstinence woman from childhood. We had never used liquor in our own home, and it was determined to continue our

home custom in this respect in our official residence in Washington as we had done at Columbus. I was not a total abstainer when I became President, but the discussion which arose over the change at the Executive Mansion soon satisfied me that there was no half-way house in this matter. During the greater part of my term, at least during the last three years, I have been in practice, as in theory, a consistent total abstinence man, and shall continue to be so. All statements, including the one you send me, inconsistent with the foregoing, are untrue and without foundation."

President Garfield in his reply to Miss Willard also gave this testimony in regard to his personal temperance principles and practices: "What you have said concerning these evils of intemperance meets my most hearty concurrence. I have been in my way, and in accordance with my own convictions, an earnest advocate of temperance, not in so narrow a sense as some, but in a very definite and practical sense. These convictions are deep and will be maintained. Whether I shall be able to meet the views of all people in regard to all the phases of that question remains to be seen. But I shall do what I can to abate the great evils of intemperance."

Great influence emanates from the Executive Mansion of the nation. It is carried to the remotest parts of the country by those who come in contact with the President. Our rulers must lead the way and give the force of their example on the side of that which

elevates and ennobles the people. "It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink; lest they drink and forget the law, and pervert the judgment of any of the afflicted." (Prov. xxxi, 4, 5.) The Church and State are both institutions of God, and each in its sphere should promote the well-being of man. In no cause can this be demonstrated better than in that of temperance.

Chapter XVI.

THE DISCUSSIONS AND ACTION OF THE ŒCUMENICAL METHODIST CONFERENCE ON TEMPERANCE.

THE first Œcumenical Methodist Conference was held in City-road Chapel, London, England, in September, 1881. Its proceedings are of importance to the general Church as showing the united opinion of all the branches of Methodism throughout the world upon the various subjects that came before it. We will endeavor to give a succinct statement of its views upon the subject of temperance. Our information is derived, and our quotations made, from the proceedings of that body, as officially published.

The first phase of the subject which occupied the attention of the conference was:

THE RELATION OF METHODISM TO THE TEMPERANCE MOVEMENT.

This was presented in an essay by Bishop D. A. Payne, of the African Methodist Episcopal Church. He spoke of various forms of intemperance. Intemperance in thinking, speaking, acting, or in eating and drinking things proper and necessary. These may be impulsive and temporary. "But the form of intemperance against which we organize and act is an evil, habitual, deliberate, mischievous, and always destruct-

ive to the body, the soul, and the spirit of its victims—always damaging to those most nearly and tenderly related to them."

"Let us glance at the vital principles of Methodism. They are expressed in the General Rules. Its first word is a protest against 'evil of every kind.' In its detailed utterances its third word is a thunderbolt hurled against 'drunkenness, buying or selling spirituous liquors, or drinking them, except in cases of extreme necessity.' Because Methodism is the antagonist of 'evil of every kind,' in the abstract or in the concrete, it must be the antagonist of intemperance, and of every habit or custom leading to that great curse of humanity.

"Has Methodism always been in harmony with its pronounced principles? To this question we respond with one emphatic 'Yes.' If it be said, 'We have known members of the Methodist Church who were intemperate,' our reply is, 'Such persons were to Methodism, not what spots are to the sun, but they were what a rotten branch is to a living tree—a limb to be cut off with a sharp pruning-knife.'"

In the organization of Methodism, temperance, in its Gospel sense, was not an after-thought, but a first principle, conceived in its conception and born at its birth. Therefore the Methodist societies may justly be regarded as temperance associations. For nearly a century and a half Methodism has antagonized the great evil, "and if any member of any one branch of the great Methodist family be found guilty of drunk-

enness, or habits leading to that damning evil, that person we denounce as one who is recreant to the fundamental principles of Methodism."

These were bold and ringing words from Bishop Payne, in that large and representative assembly, and they must have fallen heavily upon the ears and hearts of those Methodists of Europe who believe that moderate drinking is right.

The bishop closed his essay with the following

COROLLARIES:

"I. If, in all the wide world, there be found one Methodist who is a drunkard, or indulges in habits leading to intemperance, that person is recreant to Methodism, but Methodism has never been recreant to herself.

"II. From the day of her organization to the present hour, Methodism did rise up, and has been standing up, as the eloquent advocate, the faithful friend, and the zealous, efficient worker in the temperance movement."

Bishop Payne was followed, in an invited address, by Rev. Joseph Kirsop, of the United Methodist Free Churches of Great Britain. After speaking of the evils of intemperance, and the efforts made to abolish them, he said:

"The Churches forming the Methodist family ought to take part in this work. If the function of Methodism is 'to spread Scriptural holiness over the land,' or the world, it must grapple with a system

which is, next to a man's native enmity to God, the greatest hindrance with which the Gospel has to contend. Glad am I to say that all the Methodist bodies in this country are engaged as helpers in the temperance reformation. From the earliest period of its history some of the Methodist denominations have been enlisted in the temperance movement, and all are now, in one way or other, engaged in the good cause.

"The Wesleyan body—the mother of us all—has a distinct temperance organization. Though this was established only four years ago (1877), it already numbers 144 adult Societies and 2,033 Bands of Hope.

"The Methodist New Connection established, in 1869, a Temperance and Band of Hope Union. Its professed object is the promotion of the principle of total abstinence from the use of intoxicating drinks as beverages among the congregations, Sunday-schools, and families of the body. This was the first temperance union formed in connection with the religious denominations of this country. There are 183 ministers in the body—of these 120 are abstainers.

"The Primitive Methodist body has rendered great services to the temperance movement, from its commencement until now. Some of the founders of the Preston Temperance Society were Primitive Methodists, and many of the early meetings of that society were held in the Primitive Methodist chapel. Nine-tenths of the entire body of Primitive Methodist ministers are abstainers. The conference has, from time to

time, encouraged the formation of temperance societies, and for more than a quarter of a century temperance meetings have been held in connection with the yearly conference. A Band of Hope Union was formed in 1879, which now numbers over 50,000 members, and there are many others not enrolled in the union. A scheme for the formation of a Connectional Temperance League has been prepared by order of the conference.

"The Bible Christian body has no special temperance organization. It is, however, thoroughly leavened with temperance sentiment. All its ministers are abstainers. Abstinence is widely, though not universally, practiced among its members, and probably one-half of the teachers and scholars are united in Bands of Hope.

"The United Methodist Free Churches have a Connectional Temperance League. The bond of union is personal abstinence from intoxicating drinks as beverages. The league is only in its infancy, having been established at the annual assembly of 1880. One hundred and seventy-four ministers enrolled themselves as members of the league last year, but the number of abstaining ministers, it is believed, greatly exceeds this. In recent years all the junior ministers received have, with rare exceptions, avowed themselves total abstainers; and as is also the case with the Primitive Methodists, the young men who are being trained for the ministry are abstainers from intoxicating drinks."

"The Wesleyan Reform Union is in deep sympathy

with temperance work, and has resolved that all results of temperance work among the adult or juvenile population shall be tabulated in the numerical schedule. The following resolution was adopted by the Delegate Meeting of 1881: 'This meeting greatly rejoices in the steady progress which the principle of total abstinence is making in all Christian Churches, especially among the young. We, therefore, hail with pleasure any efforts, either of a persuasive or legislalative character, designed to diminish the baneful effects of intemperance, but being fully persuaded that without divine help neither the temperance pledge nor even legislative prohibition is sufficient to overcome the numerous temptations arising from the sale of intoxicating beverages, we therefore desire to impress all Christian patriots and temperance advocates with the great necessity for the assistance of and dependence upon the Holy Spirit, by whose help alone can it be assured that we shall yet effectually remove our national stain of intemperance.' All the ministers of the Wesleyan Reform Union are total abstainers.

"The United Free Gospel Churches are largely leavened with temperance sentiment; five-sixths of its ministers and members are abstainers."

This address, so valuable for the information which it gives of the position taken by the several Methodist bodies of England, on the subject of temperance, was closed with the following earnest words: "Surely you will suffer me to express an ardent wish that all Methodists, and all Christian men, would wash their hands

of all participation in the drinking customs of our land—customs which, like the roll of the prophet Ezekiel, are written within and without with lamentation and mourning and woe. We shall never, I fear, cope with the evil until Christian men in general renounce altogether the use, sale, manufacture, or gift of intoxicating drinks. No remedy less than total abstinence will, in my judgment, meet the case. There is a leprosy in the house. Scraping and plastering will not remove it; the plague spreads; let us break down the house—all the stones, and the timber, and the mortar of it, and put them 'anywhere, anywhere out of the world.' In asking Christian men to abstain, I ground my appeal on principles laid down in the Word of God. To me the authority of inspired men is an end of all strife. Longfellow tells us to

> "'Consult the dead on things that were,
> But the living alone on things that are.'

"We may follow this dictum, and yet search the Scriptures for direction as to duty in reference to prevailing intemperance. 'Books,' says Milton, 'are not absolutely dead things,' and the Bible is the living word of the living God. The grounds on which I advocate total abstinence are all in harmony with holy writ. Scripture enjoins careful foresight, separation from evil, self-denial. Total abstinence agrees well with these. It teaches us to love our neighbor as ourourselves. Men are perishing by strong drink. To save them let us abstain."

To show the position taken by the Wesleyans, I quote a few sentences from the address of Rev. Charles Garrett:

"To-day the great temperance organizations of the land are to a great extent manned by Methodists. I wish our brethren from across the Atlantic to understand that. The president of the British Temperance League is a hearty Methodist, and a representative at this conference, Mr. James Barlow. Mr. Raper, the eloquent parliamentary representative of the United Kingdom Alliance, is a Methodist, and their indomitable secretary, Mr. Barker, is another true Methodist; Mr. William Hoyle, the statistician of the temperance movement, is also a Methodist. Then, I rejoice to add to this the fact that I have in my possession to-day the signatures of nearly 800 of our Wesleyan Methodist preachers to the teetotal pledge. The advance has been steady all along the line, and therefore promises well for the future."

The above quotations are sufficient to show the position taken by the various branches of Methodism on the question under discussion. The objective point of all is total abstinence for the individual, and legal prohibition for the State. Our brethren of the Wesleyan Methodist Church of England evidently see and feel that their position of allowing moderate drinking is false in principle, and therefore untenable. They may be able to secure some help in obtaining restrictive measures in Parliament from their non-abstaining adherents, but every honest Christian man must become

an abstainer, if he follows the sequences of his own reasoning. And every honest temperance worker who strives for restrictive measures must also strive for prohibition. If men would shun the great vortex of evil, they must avoid the circle of influences that draws to it. The non-abstainers see this, and the ratio of abstainers to non-abstainers is constantly increasing. We bid them God speed.

JUVENILE TEMPERANCE ORGANIZATIONS AND THEIR PROMOTION THROUGH THE SUNDAY-SCHOOL AND CHURCH.

This subject was presented in an essay by Rev. Charles Garrett, of the English Wesleyan Methodist Church, a veteran workman in the cause, and to whom temperance in English Methodism owes much for its present status and efficiency. It contains valuable suggestions applicable to all Churches, and which may be acted upon with profit by many. We can give but a few extracts:

"The future of both the Church and the world depends upon the character and conduct of the young. If they grow up sober, intelligent, and Christian, the millennial glory will soon be here. If they become intemperate, sensual, and sinful, there is nothing before us but ages of sorrow and shame. We may well, then, gather from all lands, and, with prayerful earnestness, ask, What can we do to insure the well-being of our children?"

The great evils of intemperance were dwelt upon by the essayist, showing that multitudes of young

people perish by strong drink, and that its blighting shadow rests upon almost every home.

"These organizations are founded upon what appears to be the wisest and soundest principles. They deal with the young, knowing that if the young are rightly trained the manhood of the future will be safe." "They go to the root of the matter, and require every member to pledge himself to total abstinence, knowing that the child who keeps that pledge may be a thousand other things, but can never be a drunkard." There are in Great Britain ten thousand of these organizations, with over a million of members.

"The question is, What can the Sunday-school and Church do to promote these organizations?" The question thus asked was briefly answered. The school should adopt the temperance organization, and make it, not a mere accidental appendage, as it has been hitherto, but an essential, integral part of her organization. The school should organize, support, and work the whole machinery, and take the entire responsibility upon herself.

To facilitate this it is suggested that the school elect a temperance secretary, or as it does a missionary secretary, or librarian, and it should be his duty to take the oversight of the temperance department of the school work. Addresses should be given quarterly, and a special sermon be preached every year. Temperance should find its full place in the periodicals of the school, and the scholars be impressed that temperance must be the rule of their lives.

The following good results will follow: First, it will be of incalculable value to the temperance organizations themselves. Next, the Church will derive great benefits from such a course. It will infuse new vigor into the school itself, set all to work, and the teachers and scholars will be in sympathy. It will do much to retain the older scholars. Their enthusiasm will intensify as their intelligence increases. The latent wealth of the school will be laid under contribution. Music, education, taste, gift of speech, power of persuasion, will all be enlisted, and gifts will be developed, the existence of which would otherwise be unknown.

It will help the Church in her aggressive work. It solves the perplexing question as to how we can reach the masses. It throws a bridge across the gulf over which the Church can go to reach the people with her message of love and mercy, and over which thousands of them are already flocking to her for light and salvation.

The above is an outline of the thought presented in the essay by Mr. Garrett. He closed with the following allusion to the custom of moderate drinking, so popular in England, even among so-called temperance people:

"Methodism has publicly declared that 'it should be the rule of our lives to take no step where the weak brother may not safely follow.' There are but two paths open to the children—one is the broad, winding, indefinite path of moderation, the path by which every drunkard reaches the way of darkness

and despair; and the plain, clear, safe path of total abstinence. The children—with faith in our wisdom and love beaming from every face—ask us, as individuals and as Churches, 'Which way shall we take?' Surely, surely we shall not hesitate; but, taking them by the hand, shall lead them to the path of total abstinence, and say, by our words and our lives, 'This is the way, walk ye in it.'"

The following resolutions upon the above subject were presented by the Business Committee, and were passed with great cordiality:

"*Resolved*, That we approve of the formation of Bands of Hope and Juvenile Temperance Societies for the instruction of childhood and youth in respect to the great evils of intemperance; and we specially commend this work, not only to ministers and Sunday-school superintendents, but also, and earnestly, to Christian women, as a work of the home and the sanctuary, which they can with eminent fitness and facility perform."

"*Resolved*, That the earnest efforts of Christian women to promote the cause of temperance, and to rescue those who have fallen through strong drink from the dreadful curse of drunkenness, receive our heartiest commendation; and we exhort the women of Methodism to strive together in all womanly ways for the advancement of this great reform, and the increase of sobriety and godliness among all classes."

Having considered this subject in Sunday-schools, the next phase of the question presented was:

CIVIL MEASURES TO SUPPRESS INTEMPERANCE, AND THE RELATION OF THE CHURCH TO SUCH MOVEMENTS.

This was opened by Rev. J. M. Walden, D. D., LL. D., of Cincinnati, who, by appointment, read an essay upon the subject.

It was taken for granted by the essayist that just and practicable civil measures for the suppression of intemperance are right in themselves, and necessary to the welfare of society. The existence of such laws in most countries is proof that the people think them necessary, and nearly all Methodists are in accord with this public sentiment, and it marks the advance of the temperance reform, and warrants the expectation of a wider and more rapid progress.

The proper scope of such measures is to relieve society from the evils of intemperance. This must be secured by removing its causes, and this can be secured only by legal prohibition of the manufacture and sale of all intoxicating drinks.

"The question of first importance is, Can prohibition be reached by just laws? Opinion divides on two points—the *rightfulness* and *practicability* of the measure. In Great Britain the objection is urged that it is not right, because it abrogates privileges long enjoyed. In the United States the objection is urged that it is not practicable. But the objection in the British mind is shown to be untenable by the fact of parliamentary legislation to discourage and restrain the liquor traffic, because required by the welfare of society. This legislation shows that the welfare of so-

ciety is superior to the immunities of a class. Therefore, if the general good require the prohibition of the liquor traffic, that prohibition would involve no principle in legislation that does not find precedents in existing laws. The whole history of legislation in England shows that the law-makers have considered the prerogatives of the few subordinate to the good of the many.

But prohibition must be reached by reform, not by revolution; by creating public opinion in its favor, a radical reform by conservative methods.

Is prohibition a practicable measure? Can it be enforced? This question is answered by citation of facts in relation to prohibition in the State of Maine. Its success there proves that in other places the one condition of its success may in time be reached; namely, a public sentiment which will demand and sustain it. In the absence of this sentiment all legislation should tend to prohibition and the stringency of temperance laws should keep pace with temperance sentiment among the people.

WHAT IS THE RELATION OF THE CHURCH TO SUCH MOVEMENTS?

She must not be a passive observer of them. One design of her organic existence is to elevate and purify society. The moral character of society will be elevated by the suppression of intemperance; her duty, therefore, demands more than good wishes for the success of temperance legislation. Her true position and

course of action will be seen by keeping in mind the difference between the creation of public sentiment and the incorporation of that sentiment into law by political action. "The Church, as such, should have no part in political action as such, but she has to do with public opinion upon questions which affect the public morals, and, to the extent of all the influence she can exert, is responsible for the development of a public sentiment which, operating through law as well as by other means, will remove public evils." "Methodism is responsible for all the wholesome influence she can possibly exert in all her borders, and I do not hesitate to say that it is her duty to raise a standard in favor of prohibition, and employ all proper means, at all proper times, to create a public sentiment which shall demand increasingly stringent legislation, until prohibition be the law of every land." How can Methodism do her part in creating this public sentiment? Maintain an unequivocal position in regard to civil measures for the suppression of intemperance. Declare in plain terms in favor of prohibition of the manufacture and sale of all intoxicating drinks, except for mechanical and medical purposes. (It is not admissible to use an intoxicating liquor for sacramental purposes.)

After quotations from the writings of Wesley, the essayist says: "The sum of the whole matter is, that Methodists can best affect public sentiment and hasten prohibition by being true to Methodist history. The oldest successful temperance society in Great Britain

was founded by John and Charles Wesley. Its constitution bears date May 1, 1743, and its members pledged themselves to avoid 'drunkenness, buying or selling spirituous liquors, or drinking them, except in cases of extreme necessity.' In the light of Mr. Wesley's sermons and other writings, the only construction to be given to this rule is, that it was a total abstinence pledge—that it was Mr. Wesley's purpose to inculcate the duty and encourage the practice of total abstinence. The General Rules are the symbols of Methodist practice, as much as the Articles of Religion are the symbols of Methodist belief; and scrupulous fidelity to the rule which, fairly interpreted, interdicts the use of all intoxicating liquors as a beverage, would put Methodism where the whole Christian Church ought to be, in the forefront of the movement, whose success will arrest more evil, alleviate more sorrow, gladden more homes, save more men from ruin, bless more wives, mothers, and children than any other reform ever projected by man."

In the above outline and the brief quotations we know that we have not done full justice to the able essay of Dr. Walden, but we desired to present a brief view of the sayings and doings of the Œcumenical Methodist Conference upon the subject of temperance; and those who wish to read the essays and speeches in full, we refer to the volume of its published proceedings.

We close our work with a brief quotation from the address of the conference to the ministers and mem-

bers of all the Methodist Churches throughout the world.

"We can not fail to know that the alarming evils of intemperance demand the prompt attention of all lovers of our race. The world is literally groaning in anguish under the wrongs that come from this evil. It is so general, and so fortified by class interest, and, intrenched in the depraved appetites of men, that it will not yield to mild remedies, and there are gratifying evidences that there has already begun a grand uprising of Christian power against it. Do we not owe it to the memory of our great founder, whose trenchant words are still ringing around the world; to our history, showing that for more than a century we have led public opinion against this great wrong; and to the truth of our holy religion, to stand in this reform also in the front rank of philanthropists?

"While we must allow that circumstances are diverse in the several countries from which we come, and that our brethren must judge for themselves of what is practicable in methods and imperative in duty where they reside, may we not assure those who are engaged in this struggle that they can depend upon more than four million Methodists to give all the force of consistent example and of private and public influence to diminish as rapidly as possible, and finally remove from the world, this grievous crime?"

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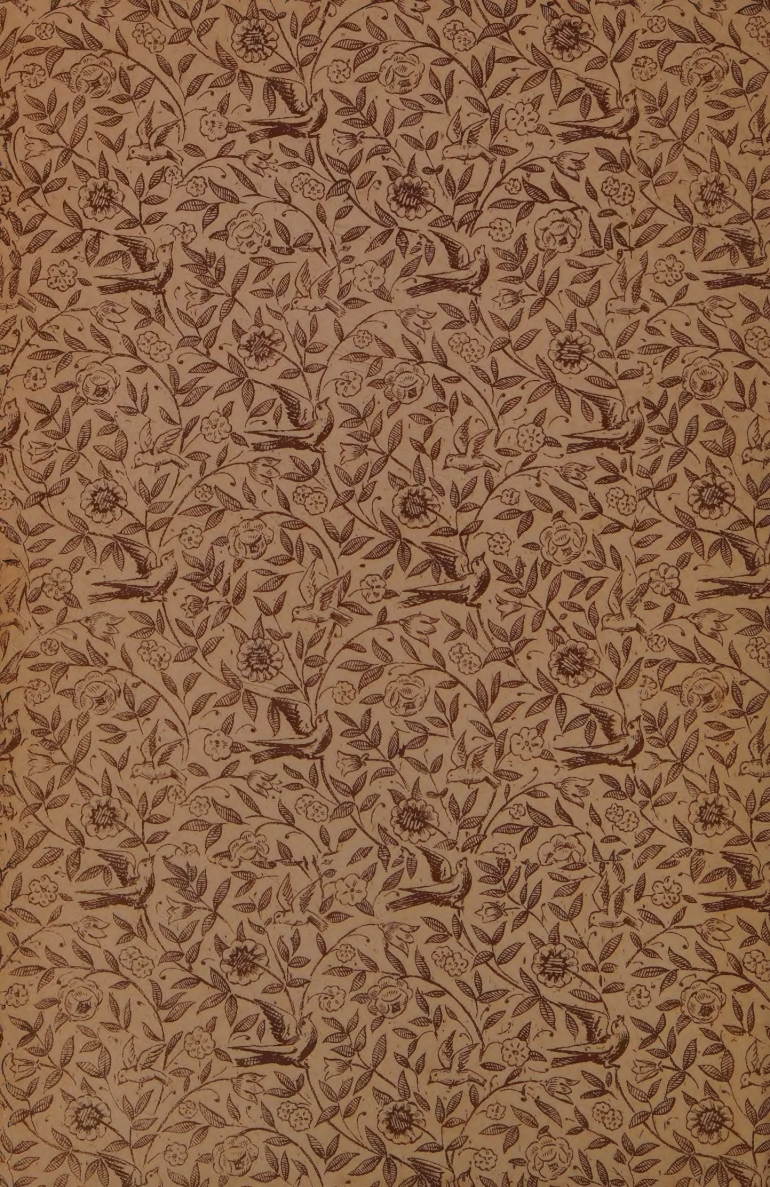

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